

SAMUEL  
MULLINEAUX



# SAMUEL MULLINER, Jr.

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## SAMUEL MULLINER, Jr.

## DID YOU KNOW THAT?

1. Samuel Mulliner, Jr. was born in Scotland of an English born father who had gone there from Audlem, Cheshire, England, while a soldier in the Royal Artillery?
2. Samuel Mulliner's father, whose name is also Samuel Mulliner, after going to Scotland, met and married Janet Sutherland, the daughter of Alexander Sutherland and Janet Craig?
3. Samuel Mulliner's grandparents were Michael Mulliner and Ursula Stockton (Stocken) and were both born in Cheshire, England?
4. Samuel Mulliner in his boyhood learned the trade of shoemaker and tanner, at which occupation he labored at Dunbar, only a few miles from where he was born in Haddington?
5. The name Mulliner has different spellings such as Mullener, Mullinor, Mullinors, Mullender, Mullinder, Mullington, and Millington?
6. Samuel Mulliner married Catharine (Katharine) Nisbet of North Berwick, East Lothian, Scotland, the daughter of John Nisbet and Janet Runciman?
7. Soon after their marriage, they planned to emigrate from Scotland to Australia, but instead traveled to Canada?
8. As soon as he heard the missionaries preach concerning the Restored Church, he recognized in it something "sweet and good." On the following night when he again heard the missionaries, he returned home and announced "All that I have is for sale; I know it is true," and made immediate preparations to leave Canada and join the Saints in Kirtland, Ohio?
9. He named his second child, Elizabeth Smith Mulliner, after the Prophet Joseph Smith, because of his intense love and devotion to the Prophet?
10. He, together with Elder Alexander Wright, were the first to introduce the Gospel to the foreign land of Scotland?
11. He was the first missionary to preach the Gospel in his native land of Scotland?
12. He was the first missionary to baptize members in Scotland?
13. He was later referred to and called the "John the Baptist" of the Scottish Mission?
14. He sailed from Liverpool for America on October 15, 1840 on the ship "Isaac Newton" with the first company of British Saints who emigrated by way of New Orleans.
15. He prepared 3 'outfits' at different times - teams of horses and wagons - to travel to the Salt Lake Basin, only to make them available to others while he obeyed the church leaders' wishes to perform the Lord's work in Illinois, Missouri, Ohio and in the east; he had to earn a 4th outfit to enable him to bring his family to the valley in 1850?
16. On reaching the valley, his first purchase of property was where the Walker Bank stands today - (1980)?
17. Samuel Mulliner was the first person to begin the tanning business in Salt Lake Valley?

## SAMUEL MULLINER Jr.

DID YOU KNOW THAT? (continued)

18. Samuel Mulliner raised his granddaughter, Kate(Mulliner) Jones in his home, from the time she was a young child until her marriage ?

19. During his lifetime, Samuel Mulliner implicitly obeyed the Prophet's counsel and the Lord's commandments, one of which was by taking unto himself more than one wife, (five total)?

Order at

20. Samuel Mulliner turned property over to the United/Orderville, Utah in 1876?

## SAMUEL MULLINER, Jr.

In our desire to learn of the nature, characteristics, habits and life of a beloved ancestor, we search to find something interesting concerning his place of origin, childhood, course of travel, work, education, impressions and writings by discovering and studying information about his father and mother, his grandfather and grandmother, or parents and grandparents!

And so in describing and honoring Samuel Mulliner in written word, we find Samuel's birth occurred in Scotland, where it is recorded in the Parish records of Haddington, East Lothian, Scotland, the following: "15 January 1809, Samuel Mulliner, Soldier in the Artillery, and Janet Sutherland, had a son born named Samuel." His father, Samuel Mulliner, Sr. was born in Audlem, Cheshire, England, being the third child of a family of six sons. (GS #103178, Chr. 1737-1819, Haddington, E. Lothian Scotland)

East Lothian is a great agricultural district and indeed one of the most charming of Scottish Counties and as a whole one of the least known. And it was here that Andrew Jenson has written (Andrew Jenson, Church Historian, Church Historical Dept.), as well as writers of other accounts of Samuel, "that he spent his boyhood days at Dunbar," a town in South eastern Scotland at the mouth of the Firth of Forth River on the North Sea, "and learned the shoemaker trade." David L. Murdock in the Church News (David L. Murdock, Church News, Church Historical Dept.) has written "In his early life he learned the trade of shoemaker at which occupation he labored at Dunbar." Dunbar is only a few miles on the seacoast from Haddington where he was born.

In answer to our inquiry, a letter from Michael Godfrey, (see copy) Lt. Commander, Surrey, England, reveals to us that Samuel's father was Samuel Mullinder described as being 5 ft. 9 in. tall, dark hair, grey eyes, and at the age of 21, enlisted in the Royal Artillery at Drayton, Cheshire, England, 16 January 1799. He was born in 1778, Parish and town of Audlem, Cheshire, England. His trade was laborer; he could both read and write (Royal Artillery preferred recruits who could) and he was enlisted as a Gunner in the 1st Battalion of the Royal Artillery.

Further research in the Audlem, Cheshire, England Parish registers tell us that Samuel Sr. was born 14 June 1777 in Audlem, Cheshire, England to Michael Mulliner and Ursula Stockton. As he served in the Royal Artillery in Scotland, he met and married Janet Sutherland, who was born 1 Sept 1780 in Bower, Caithness, Scotland, the second child of Alexander Sutherland and Janet Craig. (By correspondence, Bishop's Transcripts, 1775-1790, "Sam<sup>l</sup>, son of Michael and Ursula Mulliners, bapt. 14 June 1777") (GS#103171, Marr. 1737-1819, Dunbar, E. Lothian, Scotland)(31 Oct 1804, Samuel Mullinder, Soldier in Royal Artillery and Janet Sutherland, this Parish, Dunbar, E. Lothian, Scotland).

Samuel Mulliner Sr's father was Michael Mulliner, born to John Mullington, 21 October 1743, at Nantwich, Cheshire, England, and his mother was Ursula Stockton (Stocken) a twin born 28 June 1752 to John Stockton, (Stocken) and Mary Irish. (By correspondence, Bertram Merrell, Researcher, Chester, Cheshire, England, 1975). Note the name Mulliner is spelled Mullinder and Mullington.

Samuel Mulliner's mother, as has been stated, was Janet Sutherland, whose father and mother were Alexander Sutherland and Janet Craig. Alexander's parents were John Sutherland and Kathryn Dunbar. Janet Craig's parents were Donald Craig and Janet Bruce, all of whom were born in Caithness, Scotland, a nearby County and adjoining East Lothian, or Haddington.

As to Samuel Mulliner Jr's marriage, we find recorded in the Haddington, E. Lothian, Scotland marr records (GS #103179, Marr. records of Haddington Parish) the following entry: "Haddington, 19 Nov 1830, Samuel Mulliner, shoemaker, and Catharine Nisbet, both on this day and in this Parish did give up their names for proclamation of banns on the 21st and 28th. Witnesses or Cautions: Adam Bosthwich and William Pollard." Further research has not found an entry of an actual marriage, but all dates given in any account of Samuel show that the marriage occurred a week later from the publication of the last bann or 4 Dec 1830.

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Catharine Nisbet's birth is recorded as follows in the Parish records of North Berwick, E. Lothian, Scotland (GS # 103185, Chrs. 1769 - 1819): "John Nisbet, mason, and Janet Runciman, his wife, had a daughter born 6th, baptized 17 June 1804, named Katharine, in presence of John Runciman and Robt. Nisbet." Katharine's grandparents were Robert Nisbet and Marion Dickson, and John Runciman and Elizabeth Punton, all from East Lothian, Scotland.

These ancestors then are the Scotch and English who are the forbears of Samuel Mulliner and Katharine Nisbet, his first wife.

As to Samuel's family, he had an older brother, Michael, born "17 Oct 1805, Michael Mullender son of Samuel Mullender, soldier in the Royal Artillery, and Janet Sutherland, his wife Wit: W. Heurt and A. Fogo. (GS # 103170, Chr. Dunbar, E. Lothian, Scotland).

We do not find the birth record of his next older brother, Alexander, in this Parish Record, but Alexander did come to America later where was Samuel; he gives his birth date as 15 Sept 1807, and born at Haddington, E. Lothian, Scotland, as stated the 15th of Sept 1845, when he was given a Patriarchal Blessing at Nauvoo, Illinois by John Smith, Patriarch. (See GS # 50673, pt. 43, Vol. 9, page 394).

Twin brothers, David and Phillip were born 6 Jan 1818, after the family moved to Dunbar and recorded as follows: "Phillip and David Mullender, twin sons of Samuel Mullender, labourer in Dunbar and Janet Sutherland, his wife. Wit: Peter Dawson and Wm. Ramsay. (GS # 103170, Parish record of Chr. Dunbar, E. Lothian, Scotland) Also, a brother "James Mullender, born 20 Oct 1820, son of Samuel Mullender, laborer in Dunbar, and Janet Sutherland." (GS # 103172, Chrs. Mds. Burs. Dunbar Parish, 1820-1850.) Wit: Peter Dawson and Wm. Ramsay.

"Shortly after Samuel's and Catharine's marriage, they emigrated to America," writes Andrew Jenson in his historical record of the church. (Andrew Jenson Historical Record, Vol. VI, p. 352)

David L. Murdock explains it this way: "Shortly afterwards, they resolved to emigrate to Australia, but instead, perhaps chiefly for want of sufficient funds, they emigrated to Toronto, Canada, in 1832. What followed subsequently may well be ascribed to providential circumstances " (David L. Murdock, Church News, Church Historical Department)

In 1833, 15 Feb. a daughter, Janet (Jennet, Jenett, Jeannette) was born at Brockville, Ontario, Canada, to Samuel and Catharine. (Family Statement)

In 1836, 7 Mar, a second daughter, Elizabeth, was born at Chinguacousy, Peel Co. Ontario, Canada. (GS # 183393, sealing record, Endowment House, Salt Lake City, Utah) A family statement has been handed down that Samuel gave Elizabeth a second name of Smith in honor of his love and admiration for the Prophet Joseph Smith - she was known as Elizabeth Smith Mulliner.

On the 10th of August, 1836, Samuel is given a deed for property purchased - a town lot - from William Davy of the Township of Chinguacousy, Ontario, Canada for 5 pounds. (See copy of deed included herewith - GS # 179299, Deed # 13825)

Samuel was first introduced and told of the gospel of the Church of Jesus Christ, and was baptized, together with his wife and 2 neighbors by Elder Theodore Turley. (Andrew Jenson account and TIB record - see copy included)

"Shortly after arriving in Canada," writes David L. Murdock he heard the gospel preached by the Latter-day Saints and in 1837 was baptized by Theodore Turley. Had he gone to Australia as he intended to do, it is questionable if he might ever have heard the gospel. And it is quite certain that he could not have heard it for years afterwards and therefore, in that event he could not have been the first to preach the gospel in his native land; could not have been the first to baptize there in this dispensation and could not

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have had the honor in connection with Alexander Wright of introducing the gospel in their native land, so that with the poet we may say: "There's a divinity that shapes our ends; rough hew them how we will. "

A granddaughter later expresses her thoughts: "One night, he (Samuel Mulliner) in 1837, heard the Mormon missionaries preach on the street corner. So impressed was he with their doctrine that on reaching home he said, "Katie, I have heard something good and sweet to me. I will listen again. " On returning home the following evening, he said, "All I have is for sale, I know the work is true. " They joined and went with the body of the church. Grandfather was one of the two elders who first carried the gospel to Scotland. " (See complete copy included herewith - extracted from records of Daughters of Utah Pioneers Camp 8, Salt Lake County) The family believes that Kate Jones Allred wrote this account (she is the daughter of Elizabeth Smith Mulliner and John Markland Jones) because she lived in the home of her grandparents for a number of years, being listed as a member of the household of Samuel and Catharine Nisbet Mulliner, as Catharine Jones, in the 1860 and 1870 Utah Census. (No other records were found at the DUP library to identify the author).

In the land records for Chingu<sup>a</sup>cousy, Peel Co. Ontario, Canada, there exist two deeds - one already referred to when Samuel paid 5 pounds for an acre of land in this township to William Davy on the 10th of August, 1836. The witnesses are John Martin and James Mulholland. Research shows that James Mulholland and wife are in Nauvoo. Later records show that an Alexander Mulliner marries Samuel's older brother, marries the widow of Mulholland.

Another deed is given when William Flad purchases the same land from Samuel Mulliner on the 19th of March, 1838, but Mulliner has not signed it - supposedly he had already left for Missouri and/or Kirtland, and had left the property to be handled by others in Canada, (GS # 179799, Deed # 14956, Sale of property in Chingu<sup>a</sup>cousy, Peel Co. Ont.), in quest of his newly found religious beliefs.

Church history records that as of 6 March, 1838, Samuel Mulliner was in Kirtland "in a meeting of the Seventies in the House of the Lord in Kirtland. " The subject being discussed was "the moving of the Saints from Kirtland to the land of Missouri" in a body, also the practicability of the Quorum of the Seventies locating in as compact a body as possible in some Stake of Zion - "where they could meet together when they were not laboring in the vineyard of the Lord; and also could receive counsel from the Twelve and the First Presidency in matters pertaining to their mission to the nations with greater facility. " They were "advised that every individual of the church wishing to go up unto Zion to look out for himself individually. "

While the discussions were going on "the Spirit of the Lord came down in mighty power" - James Foster "declared that he saw a vision in which a company (he should think about five hundred) starting from Kirtland and going up to Zion" - the Spirit bore record of the truth of his assertions for it rested down on the assembly in power, insomuch that all present were satisfied that it was the will of God - "The counselors were requested to devise the best course to be pursued. " In the forenoon of this day Hyrum Smith was invited by the Council of Seventies to preside. It was a spiritual experience for those present as the "Spirit of God was manifested as before. "

Samuel Mulliner's name was among those in that meeting who subscribed to the constitution to be adopted for the move. The list of names also indicated their willingness to move. (History of the Church film, Church Historian's Office, pp. 88, 90-93). Information concerning Samuel being in Kirtland as of 6 March, 1838, also taken from notes made by Lavon Brunt Eyring, great grand daughter, in a chronological history she has made of Samuel.

Andrew Jenson records: "In the following spring (after baptism in 1837) he started with his family for Missouri and arrived in

Springfield, Illinois, on his way thither, July 30, 1838. There his family remained while he performed his mission to Scotland. Owing to the temporary location of a number of families from Kirtland, Ohio, in 1838, a branch of the Church was organized at Springfield, November 4, 1838, in which Elder Mulliner officiated as a Teacher. Later, a Stake of Zion was organized there. "Brother Mulliner was ordained to the office of an Elder on 10 March, 1839, and to that of a Seventy on 6 May, 1839. On the latter date he was advised to prepare for a foreign mission, which he did, and left his family at Springfield, 16 July 1839, and started in company with Elder Snider for New York, where they arrived August 10th. Also, Elder Alexander Wright had been called together with Elder Mulliner two Scotsmen, to preach in their native land in the fall of 1839."

Of his labors, it is recorded that on the 4th, 5th, and 6th of May, 1839, "A general conference of the church was held at the Presbyterian Camp-ground near Quincy. It was resolved at that meeting that the following Seventies accompany the Twelve Apostles to Europe:

Theodore Turley	Samuel Mulliner	<u>High Priests</u>
George Pitkin	Willard Snow	Henry G. Sherwood
Joseph Bates Noble	John Snider	John Murdock
Charles Hubbard	William Burton	Winslow Farr
John Scott	Lorenzo D. Barnes	William Snow
Lorenzo D. Young	-----Holmes	Hiram Clark
Abram O. Smoot	Elias Smith	

The account of Samuel's mission to Scotland is recorded by Andrew Jenson and also found in the Scottish Mission records concerning the introduction of the fulness of the Gospel into Scotland: "After preaching in the neighborhood of that city (New York) and having made first a visit back to Kirtland, Ohio, he sailed from New York, in company with Elders Hiram Clark and Alexander Wright, November 6, 1839. They arrived in Liverpool, England, December 3rd. On the 7th they started for Preston, where they arrived the 8th. There they spent about ten days very pleasantly with Willard Richards and the Saints."

From manuscript histories of the Scottish Mission and reference to Elder Samuel Mulliner with a book and a plan, we learn the following:

"On the evening of December 19th, Elders Mulliner and Wright started for Scotland (two Scotsmen who had been specifically called to preach in their native land) and arrived at Glasgow, a seaport in Southwest Scotland on the River Clyde, on the 29th of December, 1839. On the following day, they continued their journey to Edinburgh, the capitol of Scotland, the former name of the County of Midlothian, where Elder Mulliner's parents now resided. They were overjoyed to see their son and make him and his missionary companion as comfortable as possible. After a few days rest, Elder Wright left for the northern part of Scotland to spend the holidays with his relatives, while Elder Mulliner remained with his parents and friends in Edinburgh and vicinity until January 7, 1840, when he started to commence his missionary labors."

It will be remembered here that Elder Mulliner was born in Haddington, East Lothian, Scotland, and grew up in Dunbar, East Lothian, Scotland. Just when his parents, Samuel Mulliner Sr. and Janet Sutherland Mulliner moved to Edinburgh, we do not know. Samuel married in Haddington in 1830, and supposedly his parents had removed to Edinburgh in the last ten years. Even though the two cities are in different counties, the distance represented would be a matter of only ten to thirty miles including Dunbar!

"Conceiving the idea of beginning operations on the side of the country and then work through it, he proceeded to Bishopton, a village six miles west of the city of Paisley, where a brother from England by the name of James Lea was employed as a timekeeper for a railway company. This brother introduced Elder Mulliner to a family by the name of Hay, to whom he proclaimed the fulness of the gospel. This was on the 9th of January, and in the evening of the 10th, he preached to a good-sized audience in a large room which he had prepared for the purpose. This was the first public preaching done by any Latter-day Saint elder in Scotland."

"In the evening of January 14, 1840, Elder Mulliner baptized Alexander Hay and his wife, Jessie Hay, in the River Clyde, as the first fruits of the preaching of the fulness of the gospel in



Scotland. On the 19th the newly baptized couple were confirmed by the laying on of hands for the reception of the Holy Ghost. Brother Hays' children were blessed, and the sacrament administered for the first time in Scotland by divine authority in this dispensation. On that occasion Elder Mulliner received the gift of tongues, a blessing which he had long desired, but never received until that evening. Word of events spread rapidly; ministers were scandalized; Sunday sermons were preached warning the people of evil in their midst!"

"In the meantime, opposition to the truth began to manifest itself, and several clergymen offered objections in public to the doctrines advanced by Elder Mulliner. A Mr. Crowley also challenged him for a public discussion which came off in the evening of January 24th, and resulted in victory to the cause of truth. Mr. Crowley found to his chagrin that ignorant Mormon preachers knew scriptures better than he did. That evening, Elder Mulliner received a letter from his missionary companion, Elder Wright, who desired to join him. Consequently, Elder Mulliner took a temporary leave of his new converts at Bishopton, and proceeded on a canalboat to Edinburgh, where he met Elder Wright on the 31st. The two Elders continued their missionary labors together and while holding a private meeting at Edinburgh in the evening of February 2nd, two young men, Mr. Gillespie and Mr. McKenzie, from Leith, who were present, rose up and testified that they were convinced of the truth advocated by the Elders and that same evening they were both baptized by Brother Mulliner in the sea near Leith Harbor. About the middle of February, Elder Mulliner, accompanied by Brother Wright, returned to Bishopton, where he baptized Sister McKenzie on the 15th."

"Next, they commenced operations in the town of Paisley, Kilpatrick, Johnstone, Houston, Bridge-of-Weir, and other places. At Paisley they hired a hall situated on one of the principal streets of the town, Treads Hall on High Street, well lighted with gas, and with seats for 400, where they commenced to hold public meetings. At one of these, Mrs. Grace McMaster became acquainted with the Elders and invited them home. She subsequently opened her home for holding meetings on Wednesday evenings, and finally, was baptized, together with others, by Elder Mulliner, on March 26, 1840, as the first fruits of the gospel in

the city of Paisley, which was more receptive than some."

"In the town of Kilpatrick the Elders were attacked by a mob who pelted them with stones, garbage and rubbish, and forced them to leave the town. At other places they were exposed by the clergymen, who tried to stir up the people against the truth by relating wicked falsehoods concerning their labors, which was crowned with much success."

"Among the number baptized was the late William A. McMaster, who afterwards became a successful missionary in the Church. As the strength of the church grew, opposition kept pace; ministers continued anti-Mormon preaching; the owner of a cotton mill threatened to fire any employee who went to Mormon meetings."

"In the beginning of May, 1840, Apostle Orson Pratt arrived in Paisley and on the 8th of that month he, assisted by Elders Mulliner and Wright, organized a branch of the Church at Paisley. Robert McArthur was ordained to be the presiding Elder of the Branch. Alexander Hay and Andrew Robertson were ordained Elders; David Wilkie, John Welsh, and Gibson Elwood, Priests; George McKenzie, Francis Sprowle and John Souden, Teachers; George Ritchie was ordained a Deacon, and Thomas Watson was appointed clerk. This was the first branch of the Church organized in Scotland."

"Up to May 17, 1840, the following individuals (80 in all) had been baptized by Elders Mulliner and Wright in Scotland:

The names of the individuals referred to are given elsewhere in this record, copied from pages 348 and 349 of Volume 6 of the Historical record of the Church and contains many familiar as well as prominent names of members of the Church.

"On May 17th, 1840, Elders Pratt and Mulliner proceeded to Edinburgh to introduce the fulness of the gospel in that city. They hired a hall for six months, and in the evening of the 24th, Brother Pratt preached the first public discourse in that city. The preaching done previously to this time by Elders Mulliner and Wright was

done in private homes. Soon afterwards they began to baptize, and before autumn a conference, called the Edinburgh Conference and containing several branches, was organized by Elder Pratt at Edinburgh. While laboring in that city, Elder Pratt lived at the home of Elder Mulliner's parents, who were among the number baptized. (Records show they were baptized on July 1, 1840.)

"In Glasgow, they hired a hall at Anson University, and plastered the city with posters, and stirred up considerable interest. By August 8, 1840, a dozen converts had been baptized, and on that date, Glasgow Branch was organized."

"At a General Conference held in Manchester, England, July 6, 1840, five branches, six elders, five priests, three teachers, two deacons, and 106 members were represented by Elder Mulliner in the region around about Glasgow. At that Conference, Elder Hiram Clark was appointed on a mission to Scotland to assist Reuben Hedlock."

"In the meantime, Elder Mulliner continued his labors with Apostle Pratt in Edinburgh, suffering part of the time from 'ague.' (This pathologically is a malarial fever characterized by regularly returning paroxysms, marked by successive cold, hot, and sweating 'fits,' or a fit of shaking or shivering as if with a cold or chill, and sometimes accompanied with acute fever.) He also visited his relatives, a number of whom joined the Church. He finally returned to Paisley, where he and Elder Reuben Hedlock, Hiram Clark, and Alexander Wright attended Conference on the 1st of August."

"After this Conference, Elder Mulliner continued his labors in Paisley and surrounding country, preaching, baptizing, and exhorting the saints to faithfulness. The power of God was manifest on various occasions and in different ways, which strengthened the saints in their faith. A young sister by the name of Beaumon, who had suffered from what was termed a leprosy in her ears for 13 years was miraculously healed under the administration of Elder Mulliner and David Wilkie."

David L. Murdock, writing in the Church News, later, has written: "To Elder Mulliner belongs the credit of performing the first baptism in Scotland in this dispensation, and to Elders Samuel Mulliner and Alexander Wright the credit of introducing the gospel into Scotland at that time. And this was done, too, by these elders traveling without purse or scrip---receiving shelter and food from friends as they went along."

"Much opposition was experienced by these early missionaries quite as much as is experienced at the present day, but they were staunch and true and performed their labors unflinchingly and were remarkably successful in gaining souls, many of whose descendants are to be found in our communities today."

The following letter of appreciation was given Samuel upon the completion of his mission to Scotland by the members of the Paisley Branch, and dated 9th May 1840: "Feeling ourselves much indebted to our American brethren in general who, under the hand of the Lord has been the means of bringing the everlasting gospel to our land, and to Elder Samuel Mulliner who has laboured amongst us coming and going since February, last, and has been a principal interest and instrument in the hand of the Lord of gathering us together from lands of confusion and creature complaints, to the glorious hope of the Latter-day Saints."

"And now he is leaving us we feel in gratitude bound to give our testimony to his character, his walk and conversation whilst among us has been such as becometh the Gospel of Christ in which he has laboured through infirmities, oppositions and dangers, and shown himself a good soldier of Christ and worthy to retain the office to which he has been ordained, and we know him to be an honest, warmhearted feeling man and often has he brought comfort and consolation to the afflicted among us."

"We therefore give our testimony that he leaveth us in good



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standing and well beloved by the brethren. Given by the vote of the church and signed in their name by Elders Robt. McArthur and Robertson." (A xerox copy of this letter, obtained at the Church Historian's office appears in full in this Mulliner history on page 53)

From Andrew Jenson, we continue: "After a successful mission, Elder Mulliner took an affectionate leave of the Saints in Scotland and sailed from Glasgow October 2nd, 1840, on his way back to America. After visiting the Saints at Liverpool, he attended a General Conference at Manchester, and then engaged passage for a small company of Saints from Scotland on board the ship "Isaac Newton," which sailed from Liverpool on the 15th.

(At the General Conference held at Manchester, England, Oct 6, 1840, Elder Mulliner represented 8 Elders, 7 Priests, 5 Teachers, 3 Deacons and 193 members in the Glasgow Conference, (including Glasgow and the region round about) and Orson Pratt represented two Priests and 43 members in the Edinburgh Conference.)

"This was the first company to emigrate who went by way of New Orleans where the company arrived December 2, 1840, after a pleasant voyage of 48 and one half days. For years afterwards, the favorite route of emigration from Great Britain to Nauvoo, Illinois, was via New Orleans. Elder Mulliner's little company continued their travels from New Orleans by steamboat up the Mississippi River, to St. Louis, Missouri, where Elder Mulliner left the company and traveled by way of stage to Springfield, Illinois, where he was again united with his family on December 19, 1840.

From Lavon Brunt Eyring, as remembered by her Mother, we are told that "During this time Catharine, his wife was providing for their two daughters in Springfield, Ill., by washing and ironing, and at the same time sending as much money as she could to Samuel. 'She was an expert ironer, and was in demand for ironing the stiff tucked shirt fronts that were worn by the well dressed men of that time. In one of the

letters she wrote to her husband she said that she was ironing shirts for a fine young lawyer in Springfield by the name of Abraham Lincoln. The two daughters were six and three years of age at this time."

The Church having by the time of his arrival home, been driven from Missouri, and settled at Commerce, afterwards known as Nauvoo, he repaired thither and assisted in building up that place. When not actively engaged in the work of the ministry, he pursued his vocation as a shoemaker and tanner, in which line he was always successful in accumulating property. (GS # 026928, p. 8, Deseret Evening News, Obituary, March 10, 1891).

In an interview with James L. Kimball, Jr. of the Church Historian's Office, he quoted from the Nauvoo Masonic Lodge Records the information that on June 16, 1842, Samuel Mulliner, age 32, shoemaker, Nauvoo, petitioned the Masonic Lodge for membership, and that on the 7th of July, 1842, he was accepted.

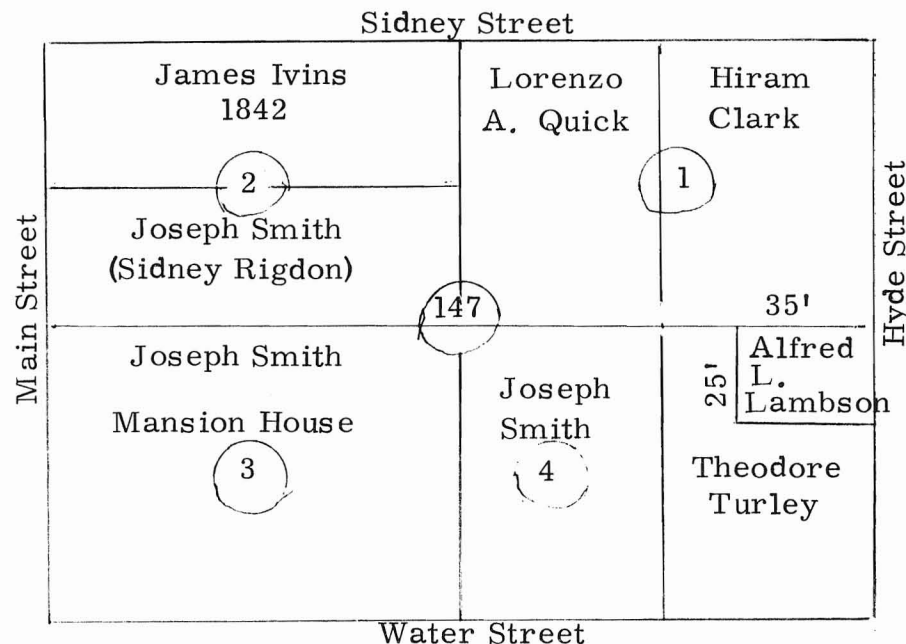
Sometime after his return home, as stated in his obituary, Elder Mulliner removed his family to Nauvoo, Ill., and it was from this place in November 1842, "In crossing the Lake from Chicago to Buffalo," in being sent on another mission, a terrible storm came up which wrecked nearly every vessel on the Lake except the one Elder Mulliner and a fellow-missionary (James Houston) was on. In parting with the captain of the vessel (Mr. Walker) at Buffalo, Elder Mulliner made him a present of some Church books and thanked him for bringing him safe across. The captain replied with emphasis: 'Elder Mulliner, don't thank me; it is I who am under obligation to you for a safe voyage, for I am fully convinced that had it not been for you Mormon Elders being on board, the ship would have gone to the bottom. And I wish you, when you get back home, to tell your brethren that if any of your Elders wish to cross these lakes, let them enquire for Captain Walker, and they shall have a free passage!'

## SAMUEL MULLINER, Jr.

"From Buffalo the missionaries walked to Lewiston on the Niagara River, where they commenced preaching and baptizing. Elder Mulliner organized a branch at Cambria, Niagara County, New York on April 27, 1843. Among those baptized by him in that part of the country was George A. Neal, a wealthy farmer and others, who afterward became known as faithful members of the Church. He also crossed the river into Canada and preached at St. Catherine, where the people became so interested in the principles he advocated that they offered to build him a chapel, send for his family and pay him a salary, if he would consent to settle down and remain with them to preach, provided that he would agree not to say anything about Joseph Smith and the 'Golden Bible.'" (Andrew Jenson History of the Church).

"From this important mission Elder Mulliner returned to Nauvoo, arriving there July 2, 1843, having traveled all the way from Cambria, New York, in 24 days with a light horse and buggy." (Andrew Jenson)

Records show that Samuel Mulliner is a 'tenant' in 1843 in Ward 4, between Block 147, Lot 1, and Block 147, Lot 2 in Nauvoo. (James L. Kimball, Jr.)



In the Nauvoo records, an interesting note concerning Samuel's brother, Alexander Mulliner, is that he married the widow of James Mulholland, 25 October, 1843. If we will recall, James Mulholland is mentioned as signing Samuel's deed in Chinguacousy, Peel Co. Ontario, Canada, as a witness, 10 August, 1836, when he purchases his town property.

Andrew Jenson refers to the fact that "Soon afterwards (referring to when he returned from his second mission in July of 1843) he located as a shoemaker at Monmouth, Warren County, Illinois. Here he remained doing good business until the following year when he returned to Nauvoo." This would be in the year, 1844, the year of the Prophet's martyrdom!

On the 7th of May, 1845, Samuel received his Patriarchal Blessing from John Smith, Patriarch, giving his lineage as of Ephraim. In a blessing given his brother, Alexander, under date of 15 September, 1845, his lineage is given as being from Benjamin. (GS #50673, pt. 43, p. 392, Vol. 7, and p. 394, Vol. 9).

## SAMUEL MULLINER, Jr.

"By the spring of 1844, Samuel had established himself in Monmouth, Warren County, Illinois. The name of this town is interesting in regard to the name of his third wife, Mary Ann Richardson. It appears from the records that Mary Ann was living in Monmouth at this time. Her mother had passed away there in 1841 and her father died there in 1843. Ten children were left as orphans, the oldest being 27 years old, and the youngest, a boy, 12 years of age. Mary Ann at that time was 14. The family of children were all helping to support one another. Mary Ann was doing housework. During the year of 1843, they had buried a little brother just ten years of age, as well as their father." (Lavon Brunt Eyring)

Samuel Mulliner was one of over 300 men of the church who were set apart to preside over the membership of the various states and territories of the United States. This was the directive: "Those Elders who are numbered in the foregoing list, to preside over the different states and territories, will appoint conferences in all places in their several states where opportunities present, and will attend all conferences, or send experienced and able elders---who will preach the truth in righteousness, and present before the people 'General Smith's' views of the power and policy of the General Government; and seek diligently to get up electors who will go for him for the presidency. All the elders will be faithful in preaching the gospel in its simplicity, and beauty, in all meekness, humility, long suffering and prayerfulness; and the Twelve will devote the season to traveling and will attend as many conferences as possible." (History of the Church)

Samuel Mulliner was assigned to the State of Illinois for this assignment.

As we will see, Samuel is back in Nauvoo in 1845, purchasing property as of August, 1845.

This advertisement was placed in the Nauvoo Newspaper, The Nauvoo Neighbor, under date of 1 July 1845:

THE NAUVOO LEATHER, HARNESS, BOOT AND SHOE  
MANUFACTORY

The Tanners, Shoemakers, and Harness Makers of Nauvoo, the City of Joseph:

Having associated themselves together under the above name and title are prepared to enter extensively into all the above branches, and as the Association is composed of some of the best practical workmen from the Eastern Cities and from Europe, who have had long experience in large establishments, they are prepared to do work in their line, as neat, permanent, and fashionable, and also as reasonable as it can be done in any of the Eastern cities.

Having purchased an extensive Tannery, they are prepared to tan any amount of hides and skins, and to suit the convenience of farmers they will tan on shares.

We are also prepared to make saddles, harness, boots, and shoes, of every description and on the shortest notice. We hope to merit the support and confidence of the Merchants and dealers in hides, etc., as we believe in home manufacture and also all the leather so that our mechanics may be employed in preference to those who have no interest in the prosperity of the city.

Boot, Shoe Saddle and Harness Shop on Mulholland Street, in a building formerly occupied by Brim, as a saddle and shoe shop three blocks east of the Temple. Samuel Mulliner, Superintendent.

The Tannery on Hibbard and Rich Street near Colton's Brick Yard. George W. Rosecrans, Superintendent.

(This ad was copied from information researched by Lavon Brunt Eyring)

## SAMUEL MULLINER, Jr.

According to records furnished by James L. Kimball, Jr. of the Church Historian's Office, Samuel purchased land on 18 August, 1845, designated as the Kimball addition, Block 6, pt. 29, and sells it in 1849. This land was in Nauvoo. He also owned land in Hancock County described as the Southwest corner of Section 11, Township 6, North, Range 8 West 40 rods, north and south 8 rods east, then squared up.

At the October Conference, 1845, he was called to act as one of the Presidents of the 12th Quorum of Seventies, and subsequently received his endowments in the Nauvoo Temple. This was on 24 December, 1845 at which time his wife, Catharine also received her endowments. On 3 February, 1846, Nauvoo Temple records indicate that Samuel Mulliner and 'Catherine' are ordinance workers. (GS # 25163, pt. 1, Nauvoo Temple)

In 1846 at the time of the exodus, Samuel had prepared an outfit with which he could travel west, but the authorities of the Church asked him to remain a little longer and allow someone else to have the use of his outfit. Elder Mulliner readily consented to do this; he returned to Monmouth (1846) where he, during the following winter, earned another outfit with which he traveled to Winter Quarters in the spring of 1847. There at Winter Quarters, he was asked a second time to part with his animals and wagons for the benefit of others, which he did as willingly as the first time. He then took his family to Savannah, Missouri, where he remained one year, (until 1848) and then started for the Valley once more.

An index card to Nauvoo Temple Records (No. 200, Bk. B, page 19) shows that Samuel Mulliner was sealed to 'Katherine Nisbit' and also to 'Armelia R. Berry' on the 15th of April 1848, so during his deliberations in making preparations to leave with the Saints for Salt Lake Valley, Samuel had entered into the practice of polygamy as commanded by the Lord. (GS# 183374, Sealing, Nauvoo)

In passing through Kanesville, Ohio, he met Apostle Orson Hyde who desired him to remain with him. Immediately, Elder Mulliner bought a house at Kanesville, Pottawatomie Co. Iowa, left his team and wagons at Brother Hyde's disposal, and went to work to earn another outfit to go west the next year, (1849) but when the spring of 1849 came, Elder

Mulliner was sent on a business mission to the East, from which, however, he returned the same year, and in 1850, on the 12th of June, he began his journey which would bring him with his family to the great Salt Lake Valley. In November, on the 19th day, of 1849, a son, Heber John was born to Samuel and his second wife, Harriet Amelia (Armelia) Berry Mulliner, while at Kanesville, Pottawatomie Co. Iowa.

What occurs the next 4 months in Samuel's life is contained in the Warren Foote Company journal which Samuel kept while traveling and is copied as recorded from a small book deposited for safe keeping with records of the Church Historian. The entire record is included with this history of Samuel and family. How fortunate we are to have this valuable record for our perusal; even though Samuel does not refer to his own family, of which it is said there were seven in number, the record reminds<sup>us</sup> of the trials and difficult experiences of the large group of saints with whom Samuel traveled and assisted during that particular journey to the Valley.

"When Samuel arrived in Salt Lake Valley (26 September, 1850) he soon bought a lot in Great Salt Lake City for \$500, having earned the lot now occupied by Walker Brothers Bank and Store (Main and 2nd South) and adjacent buildings . . . he started a tannery and shoe shop and built a comfortable dwelling house." (Jenson Account)

From a paper written by 'a granddaughter' and made available to the Daughters of Utah Pioneers at their Salt Lake City Office, we read "They were among the first to enter polygamy in 1848, receiving their endowments in the Nauvoo Temple, and were among those who were compelled to leave the beautiful city. Also, they were among those who suffered when cholera broke out among the saints. This disease proved fatal with some of their children. On reaching the valley of Salt Lake in 1850, her (meaning Catharine's) first home was located at Second South and Main Streets in a two story adobe house. She assisted with the frozen people. Instead of bringing them to the fire, they were taken upstairs away from the fire. She nursed them with much care and much sympathy."

## SAMUEL MULLINER, Jr.

Work projects in which the leaders of the pioneers took active part and which furnished employment to thousands were the woolen mills, The Salt Lake Shoe Factory, Tanneries, The Deseret Tanning and Manufacturing Association, and Lumber and Saw Mills. Among the men actively engaged in furthering these early activities might be mentioned John Sharp, John R. Winder, Samuel Mulliner, Phillip Pugsley, and William Jennings. President Young as Trustee-in Trust of the Church, and as a leader in promoting home industry and manufacture, probably was the greatest employer of all.

Samuel Mulliner was the first person to begin the tanning business in Salt Lake City. The first leather was made by him from a calf skin and was exhibited at a General Conference of the Church in 1850. Mr. Mulliner's place of business was located on the West side of Main Street a little north of Second South.

## MANUFACTURE OF SHOES - Deseret Tannery

"\$15.00 per cord for Pine Bark. Will you bring us a few cords? We want at least 50 cords by the end of June; but we want a portion now. Your boots and shoes will come right convenient in a few months; and you will not feel the paying for them if you take a day or two now when you can't farm. Go to any of the mills with your wagon box and bark for them. It will be as easy as getting wood; try it once.

"We want a quantity of lime also; and don't forget the oil. We want hay, oats, wheat, flour, butter, cheese, eggs, and other necessities for family use, such as beef and pork.

"We wish to raise one hundred dollars to send east for articles we need. We hope that those who know themselves indebted, will call in a few days and pay us so that we may not be hindered." MULLINER & ALLEN.

The Deseret News, February 1851, contains the following:

"We wish to call the attention of the Desertians to Samuel Mulliner's advertisement in today's newspaper. He is making preparations for tanning; it is therefore the duty of all to assist in this work. It is useless for a tanner to prepare his vats unless the friends of domestic manufacture will assist in getting materials, and as the time is almost past to get

bark, we hope to hear of a good turn-out next week. The tanners are doing their best, according to counsel, and if others will do their duty, we may soon have some valley-made leather. Next week, peel bark." (Heart Throbs of the West, Kate B. Carter, Vol. 3, p. 217).

"Samuel Mulliner hereby notifies the citizens of Deseret that he has entered the tanning business and solicits the cooperation of all interested in home manufacture. He wishes to state that it will be just as necessary for citizens to bring bark and sumac as it is for the tanners to make the necessary preparations for making leather. Owners of sawmills will please save all the bark they can by stripping all green pine trees which come to their mills.

"Wanted immediately 50 cords of pine or oak bark for which the highest prices will be paid.

"Wanted 1000 weight of sumacs, threshed and cleaned. As the season for peeling bark is nearly past, the bark must be produced immediately. For further particulars apply to the subscriber at his shop on E. Temple Street, opposite Reese's Store." (Deseret News, June 14, 1851).

The 1851 Census of Utah shows Samuel Mulliner, age 42, a shoemaker, born in Scotland, with Catherine, age 46, his wife, born in Scotland; two children, Jennette, age 18, and Elizabeth, age 16, both born in Canada, and Heber John, a son, age 4, born in Iowa.

Marker Number Seventy-Nine, West Jordan, Erected December, 1941, reads thus: "In 1848, Samuel Egbert, Horace Ensign and Thomas Butterfield, and families settled here. In 1849-1850 the settlers built the first canal from the Jordan River. In 1851 Samuel Mulliner tanned the first leather. In 1851, Matthew Gaunt built the first woolen mill in the west. In 1863, General Patrick E. Connor organized the first mining company. The Jordan Smelter was built in 1870 by J. W. Kerr and Isadore Morris. Archibald and Robert Gardner built a saw mill and later a grist mill, the millstones of which are in this monument. -- Archibald Gardner Camp." (Marker Inscription) DUP, Kate B. Carter.

## SAMUEL MULLINER, Jr.

On the 26th of February, 1851, as recorded in the Journal of one, Albert King Thurber, Samuel Mulliner performed a marriage for Albert King Thurber to his sister-in-law, Thirza Malvina Berry, sister to Harriet Armelia whom Samuel married as his second wife in 1848.

(Heart Throbs of the West, Kate Carter, Vol. 3, p.290)

From the year 1852 to 1853, Samuel is listed in the 14th Ward, Salt Lake City, Utah. (GS# 026695, 14th Ward Records)

8 February, 1852, Martha Jane, daughter of Samuel and Harriet was born in Salt Lake City. (Family Records)

4 August, 1852, Jeannette Mulliner, daughter of Samuel and Catharine was married to Easton Kelsey in the Endowment House, as his second wife. (Pre-endowment house record)

In 1853, John R. Winder went into the leather business with Samuel Mulliner, soon after coming to Salt Lake City. He had worked in the shoe business in England and was called a drawer, made the patterns for the shoes. They made boots, shoes, and also saddles. They operated their own tannery. His wife, Ellen Walters Winder, made the eyelets for the shoes. Samuel and John R. Winder severed partnership after two years in 1855. (Heart Throbs of the West, Kate B. Carter, Vol. 3, p. 217)

On 25 July 1853, Elizabeth Smith Mulliner, daughter of Samuel and Catharine, was married to John Markland Jones in the endowment house. (Endowment House Record - 2 more sealings were performed later)

Samuel was sealed to the third wife, Mary Ann Richardson, on 16th of August, 1853. (See copy of TIB Record included in this history)

26 Feb 1854 - Katherine Amelia, daughter of Harriet and Samuel, was born in Salt Lake City. (Family records)

2 March 1854, Samuel made a report of the 12th Quorum of Seventies.

for the Deseret News. Mr. Editor: Samuel Mulliner sent a list of names of the 12th Quorum of Seventies whose whereabouts were known or unknown, along with a report of the quorums activities, requesting that those whose whereabouts were unknown would report immediately to Samuel Mulliner, Great Salt Lake City, Utah. If this request is not responded to the members referred to will be considered dead, apostatized, or otherwise removed from the quorum. (Church History)

17 July 1854, Catharine Jones, daughter of John Markland and Elizabeth Smith Mulliner Jones born in Salt Lake City. This granddaughter was later raised by Samuel and Catharine. (Allred Family Records)

26 November 1854, Ursula, daughter, born to Samuel and Mary Ann Richardson Mulliner, in Salt Lake City. (Family Records)

10 April 1856, Catharine sealed in Endowment House by Heber C. Kimball. (J. U. Allred's notes) (Batch M183394, Ser.1076, GS)

6 March 1856, Samuel Berry, son, born to Harriet Berry and Samuel Mulliner, in Salt Lake City. (Family Records)

10 Dec 1856, Joseph Smith, son, born in Salt Lake City, to Mary Jane Richardson and Samuel Mulliner. (Family Records)

7 January 1857, Report of the 12th Quorum of Seventies, P. B. Lewis, Samuel Mulliner, J. W. Phippin, John R. Winder, Clerk. The members of the 12th Quorum of Seventies are expected to report themselves at least once a year, attended with their Bishop's certificate. Warning: "If no report, members will be dropped. The Quorum meets every Saturday evening, 6 P. M. at Samuel Mulliner's, 14th Ward, Salt Lake City." (Church History)

22 April 1857, Robert Gardner, brother-in-law of Samuel's, (Robert Gardner had married Cynthia Lovenia Berry) writing in his journal: "I left my family and home on Mill Creek at 7 o'clock



## SAMUEL MULLINER, Jr.

in the morning . I went to the endowment house and received my blessings and stayed all night with Samuel Mulliner." (Vol. 10, Heart Throbs of the West, by Kate B. Carter, p. 289)

1858 - Sarah, a daughter born to Mary Ann and Samuel. Died as an infant in 1858. (Family Records)

In 1858, Samuel, during the time of the move by the Saints southward, bought a mill at American Fork, and also built a mill on Spring Creek, between that town and Lehi, where he resided in his later years.

6 March 1858, Brigham Young, the 5th child, a son, was born to Samuel and Harriet in Lehi at 'Lehi Mill.' (Family Records)

May, 1858, Robert Gardner, writing in his journal, says "We rested, then started for Provo, rode to Lehi, and stayed all night with my brother-in-law, Samuel Mulliner." (Heart Throbs of the West, by Kate B. Carter, Vol. 10, p.310.)

5 February 1860, A Seventies Conference was held at Pleasant Grove, commencing on Saturday, February 4th at 10 A.M. A.P. Rockwood was appointed President. "The congregation was addressed by President Rockwood, Thomas McKenzie, Samuel Mulliner, and John Brown. Their remarks were generally upon the necessity of the Saints enjoying the Spirit of God to assist them in contending successfully with the powers of darkness and the many evil influences that are operating in our midst." Adjourned till 2 P.M. (History of the Church)

21 February 1860, In the Deseret News, under the heading "Tour through Utah County," the following was published:

"There is a marked improvement in the spirit of the people of Lehi. Carpenters were busily engaged in finishing and filling up the large room of their meeting house, which when completed will equal, if not surpass, any in the county.

"At Salt Lake they were also engaged upon a fine meeting house which had recently been commenced in the center of the public square. Brother

Samuel Mulliner, in addition to his excellent flouring and sugar mill, was pushing forward to the completion of a tannery and a building for his new carding machine, which he has already on the ground and with which he intends to connect spindles and looms for working up the wool as soon as possible."

February, 1860. "When the people moved into the Fort in 1853, the Arza Adams chopping mill was also moved to a site just north and outside of the fort on the creek, where additional machinery was added for the making of flour.

"Samuel Mulliner bought the Arza Adams mill and erected a new mill on the site, adding a tannery and a building for a carding machine, which, it is stated, "he had already on the grounds, with which he intends to connect spindles and looms for the working up of the wool as soon as possible." "The tannery referred to proved successful for only a very short time."

25 March 1860, Harriet and Samuel had a daughter Amelia Harriet born in American Fork. (This was Harriet's 6th child)(Family Records)

"In history the things of most permanent value are generally accomplished with the least display of pomp and ostentation. It is quite commonplace things which have done most to advance the race in civilization. The growth of our own country has been due to the character of its citizens as expressed in economic and political life far more than to that character expressed in the clash of weapons. What is true of race and nation applies with equal correctness to the city. Hence the growth of Lehi is a result, not so much of the spectacular incidents, as of the ordinary commonplace, uninteresting---yet withal, effective and valuable---events in the life of its people.

"The decade between 1859 and 1869 is a period of rapid growth in the life of the city on Dry Creek. Developing from a little settlement, Lehi assumed during this time the aspect of a town. No remarkable events occurred; nothing wonderful happened; the consistent, unceasing work of the people was responsible for the advance. True it is

## SAMUEL MULLINER, Jr.

that a variety of other things must receive mention during this period; but in their narration the real cause of development---the unrelenting toil of the men and women of Lehi---must be kept in mind.

"MULLINER'S MILL: When conditions had become practically normal again, in 1858, Samuel Mulliner set in operation the grist mill which he had been constructing the last two years. When completed, it was one of the best in the Territory. Previously the farmers had taken their grain to the mouth of American Fork Canyon or to Salt Lake County. The miller was Elisha H. Davis; he had previously lived in Lehi and been a member of the City Council, but had moved away; now at the request of Mulliner he returned to operate the newly erected mill. This structure stood near the present site of the sugar factory, the "Mill Pond" having been built for furnishing power. The mill continued in operation until the site was sold by Thaddeus Powell to the Utah Sugar Company." (Lehi Centennial History, 1850-1950, Chap. XII, Growth of the Community. See Xerox copy included among source material.)

The 1860 Federal Census for Utah County lists Samuel Mulliner and family living in American Fork - Samuel Mulliner, age 51, tanner and currier, Value of Real Estate \$10,000, birthplace Scotland; Catherine, age 56; Scotland, Hannah, age 34; England, Mary, age 30, England; Harriet, age 29, Tennessee; with children Heber, age 11, attending school, born in Iowa; Martha, age 8, attending school, born in Utah Territory; Catharine, age 7, attending school, born in Utah Territory; Samuel, age 6, attending school, born in Utah Territory; Celia, age 5, attending school, born in Utah Territory; Joseph, age 3, born in Utah Territory; Catharine Jones, age 6, born in Utah Territory; Brigham, age 3, born in Utah Territory; and Armelia, age 6 months, born in Utah Territory. (GS#805314, 1860 Census for Utah County)

On October 4, 1860, Samuel married his 5th wife, Ann Capstick Royle Mercer for only time. (TIB, 7K, 516, 14. See Xerox copy included, also copy of Ann's biographical sketch appearing in Lehi Centennial History)

On the 12th of November, 1860, Mary Ann's 4th child was born in American Fork, and named Fanny Ann Mulliner. (Family Records)

25 April 1862, Harriet had her 7th child, William Joseph born at 'Lehi Mill.' (Family record)

21 January 1863, recorded in journal by Albert King Thurber, brother-in-law of Samuel: "Spent night at Lehi City with my brother-in-law, Samuel Mulliner." (Heart Throbs of the West by Carter)

18 February 1863, Mary Ann had her 5th child, Hyrum Smith Mulliner, born in Salt Lake City. (Family record)

11 November 1864, Harriet had her 8th child, Albert King Mulliner, born at 'Lehi Mill.' (Family record - this son, no doubt, was given the name of Samuel's brother-in-law)

22 February 1865, Mary Ann had her sixth child, Mary Ann, born in Salt Lake City. (Family Records)

28 April 1865, "(Provo City) I, Albert King Thurber, having a spare horse, stayed overnight with my brother-in-law, Samuel Mulliner." (supposedly in American Fork or Lehi) (Heart Throbs)

24 July 1866 - Concerning the 24th of July celebration for the City of American Fork, the Deseret News had this to report: "They had a good time, opening the day with a military salute and music and following it up with a procession organized at the bowery at 9 o'clock A.M. After walking in procession the people assembled in meeting and enjoyed themselves with music, singing, recitations, and an oration by Brother John McNeil, speeches by Hon. L. E. Harrington and Samuel Mulliner. An ode composed for the occasion by R. Steele was read. In the afternoon the children had a dance which was taken up by the adults in the evening."

29 September 1867, Harriet had her 9th child, Robert Madison, born at 'Lehi Mill.' (Family Records)

The 1870 Federal Census for Utah County, lists Samuel Mulliner as head of house #186/180, at Lehi, Samuel Mulliner, age 61, miller, born in Scotland; Catharine, age 65, keeping house, born in Scotland;



## SAMUEL MULLINER, Jr.

Harriet, age 39, at home, born in Tennessee; with children Heber, age 20, born in Iowa; Catharine, age 16, born in Utah; Samuel, age 14, born in Utah; Brigham, age 12, born in Utah; Amelia, age 10, born in Utah; William, age 8, born in Utah; Alber, age 6, born in Utah; Robert, age 2, born in Utah. (Apparently, Hannah Herst, his 4th wife, and by whom Samuel had no children was deceased at this time, as she is not listed in the household.) (GS # 553111, 1870 Census Utah County)

Next door to Samuel's home in dwelling 185/181, Mary Mulliner is listed as head of the house, Mary Mulliner, age 41, keeping house, born in England, with children Ursula, age 16, born in Utah; Joseph, age 14, born in Utah; Fanny, age 9, born in Utah; Hyrum, age 6, born in Utah; Mary, age 3, born in Utah, and Catharine Jones, age 16, at home, born in Utah. (This last named member was the granddaughter of Samuel and Catharine who was the oldest child of the marriage of Samuel's and Catharine's second daughter, Elizabeth Smith Mulliner who married John Markland Jones.)

4 June 1871, Ursula Mulliner, Samuel's daughter by Mary Ann Richardson, married Isaac Harvey Allred. (Family records)

25 December 1871, John Markland Jones, husband of Elizabeth Smith Mulliner, Samuel's daughter by Catharine Nisbet, died in St. George, Utah while enroute to California. (Family records)

16 August 1872, Under this date in the Deseret News appeared the following: "The Co-operative Association has purchased the American Fork Mill formerly owned by Arza Adams. This mill has been undergoing a thorough overhauling, and by the last of the week is expected to be ready for work. The American Fork Co-operative Institution continued to operate the mill for about twenty years." (Lavon Brunt Eyring Research)

2 October 1872, Harriet had her tenth child (and her last) Cynthia Losia born at 'Lehi Mill.' (Family records)

Samuel is said to have taken his first wife, Catharine, and Harriet, his second wife, and Harriet's and Samuel's younger children to Orderville, sometime during the latter part of 1877, and left Mary Ann and her family in Lehi.

In reading the History of Orderville, Utah (page 77, MSQ, No. 76, of the Church Historian's Office) we find the following entry:

Samuel Mulliner - received stock, 1 Nov. 1876

Harriet Mulliner - received stock, 30 Nov. 1877

Settlement - Samuel Mulliner, 6 Dec. 1879 - \$ 560. 67

Harriet Mulliner, 6 Dec. 1879 - 3. 50

13 June 1878 - Salt Lake Herald, Editors Herald:

"Mr. Samuel Mulliner of Orderville is in the city on business. He removed to that place 6 months ago and placed all his means in the co-operative institution there, which includes all the people of the settlement. He says the settlement is well named, everything being done to order and running on no individual interests. They live like one family. He is perfectly satisfied and only wished that he had a great deal more to invest in the enterprise. They have started a tannery and shoe shop. Mr. Mulliner is in the city trying to make arrangements for the purchase of a mill for manufacturing of woolen and cotton goods. The company has just bought and paid for the gristmill in Glendale. The crops are rather backward compared with other seasons though they have a very mild and agreeable climate. He says that people may pooh-pooh at co-operation but when properly conducted they are bound to be successful. This has been demonstrated among other communities before the subject was even thought about in this country. For years, capital and labor have been at war with each other; so far, money has conquered and the consequence is wealth on one side and poverty and wretchedness on the other; but both unite and the difficulty is settled." (This research was done by Lavon Brunt Eyring)

"I was especially impressed by Samuel's vigor displayed by his enthusiasm when he reported his efforts on behalf of the United Order. I admired his enthusiasm and his 'forward look.' I had to say to myself that he did not know the meaning of the word 'down.' (Comment made by Lavon Brunt Eyring, descendant of Samuel and Mary Ann Richardson).

15 Sept 1878, Catherine Mulliner baptized in United Order by Thos. Robertson, and confirmed in United Order by Thos. Chamberlain. (MSQ No. 76, History of Orderville, page 58.)

"The tannery in Orderville (frame still standing, 1939) was built about 1876-1877. Samuel Mulliner was the foreman. On February 22, 1878 Edison D. Porter was chosen to learn the tanning trade from Samuel Mulliner, an experienced tanner. Samuel Mulliner was appointed superintendent of the tanning department November 17, 1879, but was released November 28th, on account of his deafness, causing misunderstandings among the workers.

"Edison Porter secured the tannery after the Order broke up as his share of the Order property, and learned how to tan the leather from Samuel Mulliner, and also learned the shoemaker trade from Thomas Blackburn. The tannery was used for about ten or twelve years after the Order broke up. The shoe shop was located in the same building. The tannery and shoe shop were two of the most successful enterprises of the Order." (Vol. IV, Heart Throbs of the West, Kate B. Carter, page 14.)

A paper already referred to, and written by 'a granddaughter' of Samuel, and found in the records of the Daughters of Utah Pioneers, says "In 1877, they went to Orderville and lived in the United Order." Catharine Nisbet Mulliner was a pioneer of Orderville, as she is listed as one being honored in the records researched at Orderville. Fannie Brunt (Gudmundsen), a descendant of Samuel Mulliner and Mary Ann Richardson, says that "Catharine being an excellent midwife chose to remain in Orderville and take care of the women who needed her." She would be around 72 years of age at this time. We are told that Samuel and his second wife, Harriet, left the United Order and moved to Kanarraville, in Iron County, in late 1879.

15 October 1879, Amelia Harriet Mulliner, Samuel's daughter by Harriet, married Alonzo Higgins. (Family records)

The 1880 Federal Census for Utah County, American Fork Precinct, dated 11 June 1880, House 244 and Family 246, page 289, lists Samuel Mulliner, age 71, flour miller and farmer, born in Scotland, with his Father born in England, and Mother in Scotland. Mary Ann Mulliner is listed as his wife, age 51, keeping house, born in England, Father and Mother both born in England; Brigham Mulliner, son, age 22, farm labourer, born in Utah; Fanny Mulliner, daughter, age 18, at home, born in Utah; Hiram Mulliner, son, age 16, on farm, born in Utah. Next door

in House 245, and Family 247, lives Joseph W. Mulliner, farm labourer, age 23, born in Utah, Father born in Scotland and Mother born in England, with Amelia, his wife, age 22, keeping house and born in Utah, with her Father born in Alabama, and Mother in Tennessee. (This Joseph W. has to be the same as Joseph Smith Mulliner, son of Samuel and Mary Ann, born, 10 Dec 1856, and who married Amelia Woodward.) (GS# 1255339, 1880 Census Utah) Note: No mention made of Harriet, still living.

On the 9th of November, 1880, we find in the St. George Temple records where Samuel, together with Harriet, and their older children are doing baptisms for the dead ancestors of Samuel, namely: Michael Mulliner (grandfather); Alexander Mulliner, Phillip Mulliner, David Mulliner, and James Mulliner (brothers); Alexander Sutherland (grandfather); David Sutherland (Uncle); John Sutherland (great grandfather); Donald Craig (great grandfather); Ursula Mulliner, wife of Michael Mulliner (grandmother); Janet Craig, wife of Alexander Sutherland (grandmother); Elizabeth Sutherland (Aunt); Mrs. David Sutherland (Aunt by marriage); Catharine Dunbar (great grandmother); and Janet Bruce (great grandmother). (GS #123089, pt. 16, St. George Temple Baptisms for the Dead)

"This date of 9 November, 1880, I feel sure would stand out in Samuel's life as a very special day. Samuel, Amelia (Harriet), Heber John, Martha Jane (Ford) and Brigham Young Mulliner all made a trip to St. George Temple. There they all took part as proxys so that Samuel Mulliner's relatives would be sealed as a family." (Lavon Brunt Eyring)

While June Johnson and David H. Allred were in Orderville researching more information concerning Samuel's first wife, Catharine Nisbet Mulliner, it was determined her death date to be that of 1 April 1881 through records of the Deseret Telegraph Co. as preserved by the Daughters of Utah Pioneers of Orderville, showing the following telegrams sent: (All dated April, 1881)

- 1st - Thos. Chamberlain from U. O. to S. Mulliner, A. F. - 5 words
- 1st - S. Mulliner from A. F. to Thos. Chamberlain, U. O. - 15 words
- 1st - Jenette Kelsey from U. O. to Edward Kelsey, S. - 9 words
- 1st - T. Chamberlain from U. O. to S. Mulliner, A. F. - 10 words

## SAMUEL MULLINER, Jr.

## Telegrams sent (continued)

- 2nd - Jenette Kelsey from U. O. to Easton Kelsey, S. - 11 words
- 4th - S. Mulliner from A. F. to Bp. Chamberlain, U. O. - 5 words
- 5th - Thos. Chamberlain from U. O. to S. Mulliner, A. F. - 5 words

Again, in the paper written by 'a granddaughter' of Samuel Mulliner and found in the records of the Daughters of Utah Pioneers in Salt Lake City, she says that "Grandmother was admired by all, even by little children who affectionately called her "Aunt Katie." Her death occurred at Orderville, Utah, in April, 1881. "

The day of the month was established when David H. Allred read the journal of Bishop Thomas Chamberlain of Orderville, found at the Church Historian's Office in Salt Lake City, where under date of April 1, 1881, he records the following:

"Friday - Just seven years ago today since we comenced working together in the Holy United Order.

April 2, 1881, Saturday - I was takeing time today. There was a Joint Meeting of the Young Mens and Young Ladies Associations this evening. We had a good time. Sister Catherine Mulliner died yesterday evening at a quarter to seven o'clock. She was 77 years of age. She died concious and full of Faith and love for the principals of the United Order. Her life has been spent in performing good work in the Kingdom of God. She died happy, and will be buried tomorrow.

April 3, 1881, Sunday. We had good meetings today. Sister Mulliner was buried this afternoon. There was a large attendance at her funeral. Some Home Missionaries. "

Interestingly enough, a Ledger Account, M.S.Q. 151, from the files of the Daughters of Utah Pioneers at Orderville, discovered by June Johnson (descendant of Samuel and Catharine Mulliner) indicates purchases made on Samuel Mulliner's Account with the United Order from December 3, 1879 to April 6, 1881, which, no doubt, supplied the needs of his wife Catharine, who remained in Orderville. This account includes mostly soap, matches, coal oil, broom, paper, cloth, and credited with an entry of 'home made goods'. We assume that Catharine, along with her midwife duties, was doing some laundry and ironing for others as needed in the United Order. Reference has already been made concerning Catharine doing ironing for Abraham Lincoln in Illinois while Samuel was on a mission to Scotland in 1839-1840.

We would like to include here a beautiful tribute paid to Samuel's first wife, Catharine, by Lavon Brunt Eyring, a descendant of Mary Ann Richardson, Samuel's third wife: "One little interesting incident concerning my grandmother, Fanny Mulliner Gudmundsen, is that her mother, Mary Ann, was so concerned about Catherine living in Orderville alone, that she urged Samuel to take Fanny down to Orderville and allow her to remain there with Catherine for awhile. This was a grest event in Fanny's life. She had the opportunity to feel of Catharine's wonderful spirit. It has always been reported in our family that Mary Ann loved Catherine dearly. She appreciated the great opportunity afforded her by Catherine giving her consent to Samuel marrying her in plural marriage. In the early 1850's there were few eligible men for devoted women converts to marry who would be the kind of a father they would choose for their children.

"My mother's comment to me concerning Catherine, was that she was "an angel on earth." This could be born out by her beautiful Patriarchal Blessing given on the 7th of May in Nauvoo, by John Smith, Patriarch. It reads: "It is thy privilege to have the ministering of angels, to converse with them as with thy familiar friends; thou shalt also have power to heal the sick in thine house, to drive the destroyer from thy habitation----Thy name shall be held in honorable remembrance in the church to all generations. The number of thy years shall be according to the desire of thine heart, even to standing upon the earth with the Savior with thy companion and enjoy all the blessings of His Kingdom, even eternal life, inasmuch as thou art patient and endure in faith to the end, these words shall not fail, even so, Amen." (Vol. 7, p. 392, GS#50673, pt. 45, 1844)

"Since many blessings are to be finally fulfilled for the righteous Saints of the earth at the time the Saviour stands upon the earth the second time, and because Catherine did endure until the end of her life; sacrificing throughout her whole married life time for the sake of her husband, and the church, I am one that has the faith to believe that she will be among those choice spirits who will return with Christ, and that then, through the further light and knowledge that will give her full understanding of the meaning for her sacrifices, her joy will be full." (Lavon Brunt Eyring)

## SAMUEL MULLINER, Jr.

Lavon Brunt Eyring has said: "My mother always told me that at the time of Samuel's death he was living in the little house that he built for Mary Ann in Lehi." Virgie Mulliner Frame reported that he made a trip to Iona before he died, to reassure his sons that he loved them, and to see his grandchildren.

Continuing with comments by Lavon Brunt Eyring, "His daughter, Fanny, married Isaac Gudmundsen, my grandfather in 1883, and they were living in Lehi. Fanny had had four children by the time Mary Ann arrived in the Iona, Lincoln, Idaho area. My mother told me that Samuel had seen her as a baby in her crib, and remarked to her mother that 'she is a beautiful baby, Fanny.' This pleased Fanny very much; her first three children had been boys and her baby Fanny was a special new experience for her. I feel certain that Fanny's contact with her father before his death was very close."

Samuel, at the time of his death, is described by Lavon Brunt Eyring: "An old man, hard of hearing, living alone in Lehi, in the area where he had such high hopes of seeing a Latter-day Saint group join together in a cooperative type of living, is sad! While the Order of Enoch was not advocated for the little settlements of Utah as a whole, cooperative enterprises were encouraged for many of them. Samuel's vision, no doubt, had been enlarged through his acquaintance with the Prophet and his brother Hyrum in Kirtland, and he never lost it even in view of the fact that he could see his own future bright with financial success. He was an enterprising man, and proved himself over and over again in acquiring the material things of life, but when again in his old age he had the opportunity to again try out the 'Lord's Plan' or the Order of Enoch, with the sanction of Brigham Young, he eagerly sold all he had and joined the poor struggling group that had lost their fight against the Virgin River, Old Muddy."

Samuel's Patriarchal Blessing, received at the same time that his first wife, Catherine, received hers, states: Bro. Samuel I lay my hands upon thy head in the name of Jesus Christ, and place upon thee, the blessing of a father; thou art a lawful heir to all the blessings of Abraham, Isaac, and Jacob, and the same priesthood that was sealed upon Ephraim,

the son of Joseph, with all its powers which shall be manifest unto thee in due time; inasmuch as thou art faithful in thy calling as an Elder of Israel, thou shalt be blest according as of thine heart; God shall make thee a mighty instrument in rolling forth the cause of Zion, gathering out the remnants of Jacob from among the Gentiles, removing stumbling blocks from before the eyes of this generation; no power on earth shall stay thy hand; thou shalt go forth as a mighty man, and like a man of war thou shalt prevail over all that oppose thee; thy heart shall be enlarged, thy tongue shall be loosed; thou shalt proclaim the gospel by the power of Christ, and put this generation to shame; thou shalt gather thy thousands and lead them to Zion from among the Gentiles, and the islands of the sea; thou shalt have much riches for the building up of Zion; thy posterity shall be numerous and thy name shall be honorable in the church forever; the number of thy years shall be according to thy faith, even to see all things the prophets have spoken concerning Zion accomplished, and enjoy all the blessings of the Redeemer's Kingdom; if thy faith does not fail these words shall not. I seal them upon thee in common with thy companion. Amen. Albert Carrington, Recorder (7 May 1845, GS#50673, pt. 43, p. 392, Vol. 7)

Many times in various church publications through the years, The virtues of Samuel Mulliner have been extolled; many of these, if not all, have been copied with this chronological history of Samuel for your enjoyment. They include the following:

- "Carried the Gospel to Scotland in Early Days" by Murdock.
- "Letter of Appreciation" by the Saints in Paisley, Scotland.
- "The Scottish Mission" by Kate Carter.
- "The Story Behind the Glasgow Stake" by Prest. Brockbank
- "An Elder With a Book and a Plan" - Church News
- "Extracts from the Life and Labors of Samuel Mulliner" - Andrew Jensen, Church Historian.
- "Living the United Order in Orderville" by Kate Carter
- "The Leather Industry of the Pioneers" by Kate Carter
- "Death of Samuel Mulliner" - Deseret News
- "Sketch written by 'a granddaughter' on Katherine Nesbit, DUP, SI C
- "Purpose of Erection of Pioneer Marker at Orderville"

## SAMUEL MULLINER, Jr.

On August 7, 1883, Samuel Mulliner buried his daughter, Elizabeth Smith Mulliner Jones Mart (former wife of John Markland Jones) in the Salt Lake City Cemetery. (Research furnished by June Johnson from the Salt Lake City Cemetery Records)

16 August 1883, Fanny Ann Mulliner, daughter of Samuel and Mary Ann Richardson, his third wife, married Isaac Gudmundsen.

In Idaho, near Idaho Falls, there is a town called Iona, which means "The beautiful," and was named by Apostle John W. Taylor, in honor of a town in Palestine, and was originally known as Sand Creek, and embraces a tract of country lying east of Idaho Falls. The first settlement was made in 1883 by a group of pioneers, one of whom was Joseph S. Mulliner, the oldest son of Samuel Mulliner and Mary Ann Richardson. (Vol. VI, Heart Throbs of the West, p.193) This is the place where Mary Ann, the third wife of Samuel, is living at the time of her death.

On the 7th of February 1884, occurs the death of Harriet Amelia (sometimes written as Armelia) Berry Mulliner, the second wife of Samuel. She was buried beside Samuel in the Lehi City Cemetery. (Lehi City Cemetery Record)

We are indebted to Lavon Brunt Eyring again for information concerning her great grandmother, Mary Ann Richardson. She writes: "I have found that it was in the year 1890 that Mary Ann and her two sons went to Idaho, just one year before Samuel Mulliner's death. Harriet died in 1884, so the family had been without her for seven years. Since quite a number of people were being urged to go up into the Idaho Falls area to colonize, there were a number of families from Lehi who had moved there previously, and the reports caused Mary Ann Mulliner to decide to make the move to the Iona, Lincoln, Idaho area about nine miles out of Idaho Falls. She felt that it would be an ideal opportunity for her two sons, Joseph and Hyrum to establish themselves on some good farming land. Samuel agreed with her, and so she and Joseph, together with Hyrum packed up their belongings and slowly made their way to Idaho. Mary Ann's daughter, Fanny, had married by this time, and she was expecting her third child. Fanny had a very difficult time bearing her children and Mary Ann was so worried and so was Joseph, that she de-

cided that Joseph must go back and find out how things were going before they proceeded any further. They camped somewhere around Kaysville, Utah, and Joseph rode all the way back to Lehi. There he found that a baby girl had been born. The baby girl was my mother, so this story was of special interest to me." (Perhaps had Joseph gone to Idaho on an earlier trip, and had returned for his Mother and brother, Hyrum, as we note that the history of Iona indicates he pioneered there in 1883).

"Mary Ann Mulliner had the capacity to make her love felt. She must have been a very warm and loving woman. I gather this from the poems that my mother wrote about her little log cabin, and the things she told me about her grandmother. When my mother was two years old, Fanny Mulliner Gudmundsen and her family moved to Iona, Idaho also. Their little homes were quite a distance from each other but not so far that the children couldn't easily walk there, stay all night and wander back the next day. My mother mentions the burning sage and the clearing of the land that she remembers, as a child. Mary Ann Mulliner and her two sons all entered into the work of that clearing.

"The land that the Mulliners 'proved up' on truly was very good land. In time the Lincoln Sugar factory bought part of it and Hyrum farmed a good deal of it all of his lifetime; he raised his family there Joseph became a very prominent man in the community and eventually was elected to be a senator for the State of Idaho!" (Lavon Brunt Eyring) Note: A copy of the obituary of Hyrum L. Mulliner, son of Joseph Smith Mulliner and Amelia (Emily) Woodward, born 23 July 1882, in Lehi, Utah, before Joseph Smith Mulliner moved to Idaho, appears elsewhere in our source material. He became a prominent lawyer and politician in the 1920's and 1930's in Salt Lake County. (Deseret News, Thursday, 12 June 1975) Note: See reverse page for obituary.

The death of Samuel Mulliner, Jr. occurred February 25, 1891, in Lehi, Utah, Utah; and several sources establish this date as being correct, including his obituary in the Deseret Evening News, which included a sketch of his life and labors, GS#F026928, p. 8, March 10, 1891; also the Lehi Cemetery Record and tombstone reading.



MULLINER, Joseph S., sen., Bishop of the Iona Ward, Idaho Falls Stake, Idaho, from 1890 to 1895, was born 10 Dec. 1857, in Salt Lake City, Utah, a son of Samuel Mulliner and Mary Richardson. He was ordained a High Priest and Bishop Oct. 19, 1890, by John W. Taylor, and died in 1923.

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## Hyrum L. Mulliner dies at 92

Hyrum LeRoy Mulliner, 92, 470 — 13th East, prominent lawyer and politician in Salt Lake County in the 1920s and 30's died in his home Tuesday of natural causes. His burial was private and no funeral was held.

At time of death, Mr. Mulliner was board chairman of Western Savings and Loan Co., 41 E. 1st South St.

A trial lawyer of wide experience, Mr. Mulliner practiced in Utah for 60 years. He was campaign manager for George H. Dern when he ran successfully for governor of Utah in 1924.

He was one time vice president of the Utah State Fair Association. He belonged to the Salt Lake Country Club and the Fort Douglas Golf and Country Club.

His law degree was granted in 1913 by the University of Chicago after his graduation from Ricks College in Rexburg, Idaho, and the University of Utah.

Mr. Mulliner was born July 23, 1882, in Lehi, son of Joseph Smith and Emily Woodard Mulliner. He was married Dec. 23, 1909, in the Salt Lake LDS Temple to Corneel James, who survives him, as do sons Donald W., Bremerton, Wash., and Ted. Menlo Park, Calif., and daughters Mrs. Harold F. (Frances) Roberts, Salt Lake City, and Mrs. Mark F. (Miriam) Smith, Santa Monica, Calif. He also had 14 grandchildren and 14 great-grandchildren.

*See News Thursday, 12 June 1975 - Death of Samuel Mulliner*

*See News June 10, 1975 - Death of Hyrum L. Mulliner*

## SAMUEL MULLINER, Jr.

We, also, express our admiration as does Sister Eyring, when she writes: "It is gratifying to see on the small cards photographed in the Genealogical Society concerning the activities of early members of the Church, these words concerning Samuel Mulliner, 'Died in good standing.' I feel that he was tried as the Saints of old were tried, and to a certain extent the way his beloved prophet and his brother Hyrum were tried. His testimony of the Gospel truths was unwavering; so also was his love of his leaders. He was a great man, and I am sure that he rendered the services most necessary to the church while he lived, and I am grateful that I can be counted as one of his descendants."

The following is a tribute from Fanny Gudmundsen Brunt to Samuel Mulliner: "One of the first grist mills in the State was owned by Samuel Mulliner, to which he added a carding mill and a cane mill where he made molasses for the Saints. He had a large grist mill between Lehi and American Fork where my grandmother spent much of her happy childhood becoming an expert swimmer in the 'old mill pond.'"

"When the Saints were called to go and establish the United Order in Orderville, Samuel Mulliner was called to leave the many comforts he had acquired and pioneer again, teaching the young men of the order how to make shoes and tan leather. He now had 3 families.

"The third wife, my great grandmother, preferred to remain in Lehi as she felt unable to endure the long, hard journey, so he gave her permission to remain behind with her five children who could work and help support themselves. When the order became inactive, he decided to go to Kanarraville. His wife, Cathern, being an excellent midwife, chose to remain at Orderville and take care of the women who needed her. He took his second wife, Harriet Berry Mulliner and their several children and moved to Kannaraville where they remained several years. Cathern remained all alone in Orderville. Harriet died and left a large family. Grandfather Mulliner returned to Lehi in his old age and died at the home of Mary Richardson Mulliner, my great-grandmother, Feb 25, 1891 at the age of 82 when my mother was one year old. He died in full fellowship with the Church and no doubt inherited a great reward for his useful life and willing service to the Church of Jesus Christ. Mary, my great-grandmother, his third wife, went to Idaho after his death and pioneered in Iona on Sand Creek."

(This last statement by Fanny Gudmundsen Brunt was obtained from Erma Faldmo, on Nov. 2, 1972, in a personal visit with her. I, Inez Allred, wife of David Hammond Allred, received a copy from Erma Faldmo, whose Mother had written a sketch of Samuel Mulliner's life. David Hammond Allred is a great grand son of Samuel Mulliner through his first wife, Catharine Nisbet Mulliner.)

The closing paragraph of the biographical sketch appearing in the Centennial History of Lehi and published in 1950 reads thusly: "In 1850 he (Samuel Mulliner) came on to Utah and settled in the Great Salt Lake Valley with his family, six in number. He bought a lot which now is occupied by the Walker Brothers Bank, and started a tannery and shoe shop, making the first leather in the state. He built a comfortable dwelling house. He bought a grist mill at American Fork, and soon after built a carding mill adjoining it, and also a sugar cane mill. With the latter he made molasses for the settlers. He also built a grist mill at what was known as Spring Creek, between Lehi and American Fork, where he resided most all the remainder of his days.

"He gave employment to many Saints and new-comers, and did much for the poor and needy. He never allowed any to suffer for the want of food or clothes if he knew it. He died February 25, 1891, at the age of 82 years, 1 month, and 10 days."

On a stately monument in the Lehi Cemetery, appear these words: (On the east side) Samuel Mulliner, Born at Haddington, Scotland 15 Jan 1809, Died 25 Feb 1891.

Our guardian Father here lies at rest,  
As man God eyes the image best,  
The friend of man, the friend of truth,  
The friend of age, the guide of youth!

(On the north side) Harriet A. Berry, wife of Samuel Mulliner,  
Born Jan 17, 1831, Died Feb 7, 1884. H. A. M.

Mother, thou hast from us flown  
To the regions far above.  
We to thee erect this stone  
Consecrated by our love!

(Note: Six other graves are used in the family plot with only the initial 'M' on each.)

SAMUEL MULLINER, Jr.

Reference has been made concerning Samuel, Harriet and some of their children going to the St. George Temple, where on 9 Nov 1880 baptisms were performed for the ancestors of Samuel Mulliner.

Additional research indicates that on the three succeeding days of November 10th, 11th, and 12th, endowments and sealings were performed for ancestors of Samuel.

G.S. #23055, pt. 1, endowment records for the St. George Temple show that on the 10th of November, 1880, page 122 of said records, endowments were performed for the following:

Samuel Mulliner - proxy - Samuel Mulliner, son  
Michael Mulliner - proxy - Heber John Mulliner - gt. gd. son  
Jennett Sutherland Mulliner - proxy - Harriet Amelia Berry Mulliner  
Ersula Mulliner - proxy - Martha Jane M. Ford (ggda) \daut-in-law  
Elizabeth Mulliner - proxy - Amelia Harriet Mulliner Higgins -  
grand niece

G.S.#23055, pt.1, on pages 126,128,130, and 134, endowments were performed on the 11th of November, 1880 for the following:

John Sutherland  
Donald Craig  
Alexander Sutherland  
Janet Craig  
Mrs. David Sutherland

G.S.#23055, pt.1 on pages 132 and 134, endowments were performed on the 12th of November, 1880 for the following:

David Mulliner - proxy - Brigham Young Mulliner - nephew  
Phillip Mulliner  
James Mulliner  
Catherine Dunbar  
David Sutherland - proxy - Samuel Mulliner - nephew

Also, G.S.# 170597, St. George Sealings records show that on the 10th of November, 1880, sealings were performed by Samuel Mulliner and Martha Jane Mulliner Ford acting as proxies for the following:

Line 6728 - Samuel Mulliner and Janet Sutherland

Line 6729 - Elizabeth Sutherland

Line 6730 - Michael Mulliner and Ersula Stockton

We conclude from these temple records that Samuel and Harriet spent at least four or five days in St. George doing the temple work for their ancestors. Apparently they had with them Heber John, age 31, Martha Jane Mulliner Ford, age 28, Brigham Young Mulliner, age 22, and Amelia Harriet Higgins, age 20. Samuel and Harriet, his second wife, would have been respectively age 71 and 49.

Here again, we see evidences of Samuel's obedience to the Lord's commandments - he had gathered his family together and taken time to travel from American Fork (as he is shown in American Fork in the 1880 Census) all the way to St. George to perform this important work in his family. How admirable also that he had his children with him assisting him to accomplish as much as he could in a short time. What a beautiful example he has created for his descendants!



## SAMUEL MULLINER, Jr.

Because of the many hours of research which June Howe Johnson, David and I have spent in learning about their dear ancestor - Samuel Mulliner - and also his sweet companion, Catharine Nisbet Mulliner, of whom they are direct descendants, being cousins, we all seem to feel a certain affinity and closeness to them. From the time they first hear the gospel and manifest an immediate interest in wanting to seek out the Prophet Joseph Smith and learn of his teachings, we are drawn to this couple who have proved themselves to be such stalwarts in leaving their first home in Canada and helping to build the Kingdom here on earth!

Their beautiful example of courage, patience, long-suffering, and acts of charity for all, with their ability to love unconditionally, and consistently give of their means to others, prove their integrity and worthiness to become exalted in the sight of our Heavenly Father. As we revere them and yearn to follow their righteous example in enduring many tests and experiences - even to being subjected to hardship and deprivation, we are proud to call them our honored ancestors, and are pleased that we can play a small part in compiling this little chronological history of their lives spent here among our Father's choice members.

I am reminded of a meaningful scripture found in Doc. and Cov. Section 121, verses 45 and 46 which helps us to learn how to become like our Heavenly Father. "Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever!" Surely there is no greater promise - this must be the finest passage on the spirit of the Priesthood, and truly our loved and admired ancestors - Samuel and Catharine - will be the righteous candidates to receive these celestial blessings!

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(June (Mrs. Henry) Howe Johnson)  
1870 East Forest Bend Drive  
Salt Lake City, Utah 84121

David Hammond Allred  
Inez H. Allred  
November 24, 1980  
Tel. 295-3055  
330 North 1300 East  
Bountiful, Utah 84010

Note: We are aware that there will be mistakes discovered in this chronological account of Samuel Mulliner; also are we aware that much continued research can be done to enhance the beautiful story of this family.

For the present, due to demands on our time of historical research on other ancestral lines, we make this compilation of documented facts available now to all of you who are also related and interested in Samuel Mulliner, Jr.

We invite you to share with us additional information you have discovered to enable us to make our history complete and acceptable.

We do appreciate and are most grateful to June Howe Johnson who has been so enthusiastic, encouraging, determined and helpful in her tireless efforts of time spent in assisting us. We have felt of her beautiful spirit, her keen intellect and profound knowledge as she has cheerfully assisted us in every way. Her deepfelt emotions and intense feeling of love and admiration for her forbears radiated her inspiration to me so many times as she would call and say: "Guess what I found about our Samuel today, or our Catharine." It was she who laboriously combed the cemetery records in sleuthing down the correct death and burial date of Catharine's and Samuel's daughter, Elizabeth Smith Mulliner, because she longed to find the correct records. This was only one of her many efforts!

Also, are we grateful to Lavon Brunt Eyring who has so devotedly sought out information in knowing about Samuel's ancestry through his third wife, Mary Ann Richardson. We have quoted her many times in the assemblage of this material.

David and June have been most desirous in writing this account, and it has been my pleasure to search out, document, and type up our findings. They have spent countless hours in visiting different places where the records have been deposited, so they could know more about this revered and respected ancestor.

Greetings to all who may find delight and pleasure in sharing our findings!

Affectionately,  
David and Inez Allred

CHART NO. 11

## PEDIGREE CHART

April 1, 1978

DATE

David Hammond Allred  
NAME OF PERSON SUBMITTING CHART330 North 1300 East  
STREET ADDRESSBountiful, Utah 84010  
CITY STATENO. 1 ON THIS CHART IS  
THE SAME PERSON AS NO. \_\_\_\_\_

ON CHART NO. \_\_\_\_\_

1 Samuel MULLINER, Jr.

BORN 15 Jan 1809  
WHERE Haddington, E. I. Oth. Scot.  
WHEN MARRIED 4 Dec 1830  
DIED 23 Feb 1891  
WHERE Lehi, Utah, Utah  
Katharine NISBET  
NAME OF HUSBAND OR WIFE

Note: See reverse sheet  
for documentationGIVE HERE NAME OF RECORD OR  
BOOK WHERE THIS INFORMATION  
WAS OBTAINED. REFER TO NAMES  
BY NUMBER.

2 Samuel MULLINER, Sr.

BORN 14 June 1777  
WHERE Audlem, Cheshire, Eng.  
WHEN MARRIED 31 Oct 1804  
DIED  
WHERE Scot.

3 Janet SUTHERLAND

BORN 1 Sep 1780  
WHERE Bower, Caithness, Scot  
DIED 1842  
WHERE Scot

4 Michael MULLINER

BORN 21 Oct 1743  
WHERE Nantwich, Cheshire, Eng  
WHEN MARRIED 28 Oct 1771  
DIED 1837  
WHERE Scot

(STOCKEN)

5 Ursula STOCKTON (twin)

BORN 28 June 1752  
WHERE Audlem, Cheshire, Eng  
DIED  
WHERE Cheshire, Eng

6 Alexander SUTHERLAND

BORN 23 Aug 1752  
WHERE Wick, Caithness, Scot  
WHEN MARRIED 13 Dec 1777  
DIED 16 Aug 1795  
WHERE Bower, Caithness, Scot

7 Janet CRAIG

BORN 20 April 1755  
WHERE Wick, Caithness, Scot  
DIED  
WHERE Scot

8 John MULLINGTON

BORN  
WHERE  
WHEN MARRIED  
DIED  
WHERE

BORN  
WHERE  
DIED  
WHERE

10 John STOCKTON (STOCKEN)

BORN  
WHERE  
WHEN MARRIED  
DIED

11 Mary IRISH

BORN  
WHERE  
DIED  
WHERE

12 John SUTHERLAND

BORN 22 Aug 1720  
WHERE Bower, Caithness, Scot  
WHEN MARRIED 4 June 1745

DIED  
WHERE Scot  
Kathryn DUNBAR

BORN 4 March 1733  
WHERE Watten, Caithness, Scot  
DIED  
WHERE

14 Donald CRAIG

BORN 5 Jan 1722  
WHERE Wick, Caithness, Scot  
WHEN MARRIED 12 March 1747

DIED  
WHERE Janet BRUCE

BORN 1725  
WHERE Bower, Caithness, Scot  
DIED

ABOVE NAME CONTINUED ON CHART

ABOVE NAME CONTINUED ON CHART

ABOVE NAME CONTINUED ON CHART

ABOVE NAME CONTINUED ON CHART

ABOVE NAME CONTINUED ON CHART

ABOVE NAME CONTINUED ON CHART

John IRISH

ABOVE NAME CONTINUED ON CHART

ABOVE NAME CONTINUED ON CHART

24 John SUTHERLAND

Md. 12 Dec 1719  
ABOVE NAME CONTINUED ON CHART

25 Christian WRIGHT

ABOVE NAME CONTINUED ON CHART

26 Alexander DUNBAR

ABOVE NAME CONTINUED ON CHART

27 Ann GUNN

ABOVE NAME CONTINUED ON CHART

28 James CRAICH

ABOVE NAME CONTINUED ON CHART

29 Elsipet

ABOVE NAME CONTINUED ON CHART

30 George BRUCE

ABOVE NAME CONTINUED ON CHART

31 Ann SMYTHE

ABOVE NAME CONTINUED ON CHART

1. B GS#103178, Chr. Par. Record Haddington E. Lothian, Scotland  
M GS#103172, Marr. Par. Record Dunbar, E. Lothian, Scotland  
D Obituary printed in Deseret News, 10 Mar. 1891, GS#06928, p. 8  
Bur. Lehi City and Cemetery Records
2. B Cheshire England Records Office, Audlem BT's, By correspondence, Bertram Merrell  
M GS#103172, Parish Records, Dunbar, E. Lothian, Scotland  
D
3. B GS#101967, Chr. Par. Record, Bower, Caithness, Scotland  
D GS#170597, St. George Sealing Record, line #6728
4. B Nantwich Parish, Cheshire, England, Bishop's Transcripts, by correspondence, Merrell  
M Audlem Parish, Cheshire, England, Bishop's Transcripts, by correspondence, Merrell  
D
5. B Audlem Parish, Cheshire, England, Bishop's Transcripts, by correspondence, B. Merrell  
D
6. B GS#101975, Chr. Wick, Caithness, Scotland, Parish Records  
M GS#101975, Marr. Wick, Caithness, Scotland, Parish Records  
D GS#101967, Burs, Bower, Caithness, Scotland, Parish Records
7. B GS#101975, Chrs. Parish Record, Wick, Caithness, Scotland  
D
8. B   
M   
D
9. B   
D
10. B Audlem Parish, Cheshire, England, Bishop's Transcripts, by correspondence, B. Merrell  
M   
D
11. B   
D
12. B GS#101967, Chrs. Parish Record, Bower, Caithness, Scotland  
M GS#101967, Marrs. Parish Record, Bower, Caithness, Scotland  
D
13. B GS#101974, Chrs. Parish Record, Watten, Caithness, Scotland  
D
14. B GS#101975, Chrs. Parish Record, Wick, Caithness, Scotland  
M   
D
15. B GS#101967, Marrs. Parish Record, Bower, Caithness, Scotland  
D

**KEY -- B: proof for birth data. M: proof for marriage data. D: proof for death data.** It is recommended that **only primary, original sources** be placed in the spaces after "B", "M", and "D". Give sources of data and in whose possession certificates of birth, marriage, death, etc. may be found. Example: Birth certificate from Registrar General, London in possession of Joseph Grant Stevenson. **Other primary sources are:** parish or church records, Bishop's Transcripts, vital records in Town, County or State offices, original Family Bible if entries were made at time of event, day by day journals or diaries, most Ward and Branch records, etc. On the two extra lines may be placed **good** secondary sources such as: printed books, biographies, archive records, most written family records, temple index bureau, quorum records, court records, letters, etc.





HUSBAND SAMUEL MULLINER JR.  
Birth 15 Jan 1809  
Place Haddington, East Lothian, Scotland  
Chr. \_\_\_\_\_  
Married 4 Dec 1830 (Sealed Endowment House 10 Apr 1856)  
Place East Lothian, Scotland (Haddington)  
Death 25 Feb 1891  
Burial Lehi Cemetery, Lehi, Ut., Utah  
Father SAMUEL MULLINER SR.  
Mother\* JANET SUTHERLAND  
Other Wives (if any) (2) Harriet Amelia Berry (3) Mary Ann Richardson, (4) Hannah Herst (5) Ann Capstick



No photo Available

WIFE (1) CATHERINE NISBET  
Birth 6 June 1804  
Place North Berwick, East Lothian, Scotland  
Chr. \_\_\_\_\_  
Death 1 April 1881, Orderville, Kane, Utah  
Burial 3 April 1881, Orderville Cemetery, Kane, Utah  
Father JOHN NISBET  
Mother\* Janet RUNCIMAN  
Other Hus. (if any) \_\_\_\_\_  
Where was information obtained? Family records & research.  
\*List complete maiden name for all females. See documentation on other fam. group sheet

FAMILY PORTRAIT

		1st Child (2) JENETT MULLINER Birth 28 Feb 1833 Place Brockville, Ont., Canada Married to EASTON KELSEY Married 4 August 1852 Place Salt Lake City, Utah			6th Child Birth _____ Place _____ Married to _____ Married _____ Place _____
		2nd Child ELIZABETH SMITH MULLINER Birth 7 March 1836 Place Chinguacousy, Ont., Canada Married to JOHN MARKLAND JONES Married 25 July 1853 Place Home of Samuel Mulliner S.L.C., Utah Sealed endowment house, 5 Mar 1857, by B. Young			7th Child Birth _____ Place _____ Married to _____ Married _____ Place _____
		3rd Child Birth _____ Place _____ Married to _____ Married _____ Place _____			8th Child Birth _____ Place _____ Married to _____ Married _____ Place _____
		4th Child Birth _____ Place _____ Married to _____ Married _____ Place _____			9th Child Birth _____ Place _____ Married to _____ Married _____ Place _____
		5th Child Birth _____ Place _____ Married to _____ Married _____ Place _____	Place Picture of Child in Left Blank  Or Wedding Picture To Cover Both Blanks	Place Picture of Wife or Husband in Right Blank	10th Child Birth _____ Place _____ Married to _____ Married _____ Place _____



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H.	B	GS#103178, Chr. Parish Record, Haddington, E. Lothian, Scotland
	M	GS#103179, Marr. Parish Rec Haddington, East Lothian, Scotland (Banns)
	D	Obituary printed in Deseret News, 10 March 1891, GS#06928, p. 8; also cemetery reading
	bur	Lehi City Cemetery, Lehi, Utah, Utah
	bap	Index Card to Nauvoo Temple Records, No. 200, Book B, Page 19.
	seal	Batch M183394; Ser. 1663 - GS Records; also J. Urban Allred's genealogical notes.
W.	B	GS#103185, Chrs. North Berwick Parish, East Lothian, Scotland
	D	1 April 1881, Orderville, Kane, Utah (Journal of Bishop Thomas Chamberlain & Telegraph)
	bur	3 April 1881, Orderville Pioneer Cemetery, Orderville, Kane, Utah (DUP Record)
	bap	10 Sep 1837, Biographical sketch of Samuel Mulliner by Andrew Jenson, Church Historian
	seal	Batch M183394; Ser. 1663, GS; Archive record and TIB
#1.	B	Family Statement
	M	TIB Record
	D	New Harmony, Wash. Utah Cemetery Tombstone Record
	bur	New Harmony, Wash. Utah Cemetery Tombstone Record
	bap	Nauvoo Records; also Genealogical Library Archive Records
	seal	GS Archive Records
#2.	B	GS#183393 Sealing Record, Endowment House
	M	GS#183393, Sealing Record, Endowment House, Entry #1251, also Entry 1759
	D	Salt Lake Cemetery Record
	bur	Salt Lake Cemetery Record - Buried under name of Elizabeth MART, dau. of Samuel Mulliner
	bap	Nauvoo Records; also Salt Lake City Archive Records
	seal	GS#183395, Endowment House Record, Bk. C, p. 92.; also Genealogical Society Archive Rec.
#3.	B	
	M	
	D	
	bur	
	bap	
	seal	
#4.	B	
	M	
	D	
	bur	
	bap	
	seal	
#5.	B	
	M	
	D	
	bur	
	bap	
	seal	
#6.	B	
	M	
	D	
	bur	
	bap	
	seal	
#7.	B	
	M	
	D	
	bur	
	bap	
	seal	
#8.	B	
	M	
	D	
	bur	
	bap	
	seal	
#9.	B	
	M	
	D	
	bur	
	bap	
	seal	
#10.	B	
	M	
	D	
	bur	
	bap	
	seal	
#11.	B	
	M	
	D	
	bur	
	bap	
	seal	

NAMES: WATSON, John Henry  
PLACES: Sharon, Windsor, Vrmn  
To indicate that a child is an ancestor of the family representative, place an "X" behind the number pertaining to that child.

ENTER ALL DATA IN THIS ORDER:  
DATES: 14 Apr 1794

FAMILY  
GROUP  
RECORD

<b>HUSBAND</b> Samuel MULINER, Jr. (Tanner, currier, shoemaker, miller, farmer)					<b>Husband</b> Samuel MUI LINER											
Born 15 Jan 1809 Place Haddington, East Lothian, Scotland					<b>Wife</b> (2) Harriet Amelia BERRY											
Chr. 15 April 1848 Place Winter Quarters					Ward 1.		NAME & ADDRESS OF PERSON SUBMITTING RECORD									
Marr. 25 Feb 1891 Place Lehi, Utah, Utah					Examiners: 2.		David Hammond Allred									
Died 27 Feb 1891 Place Lehi, Utah, Utah (City Cemetery)					Stake or Mission		330 North 1300 East									
Bur. 27 Feb 1891 Place Lehi, Utah, Utah (City Cemetery)					Bountiful, Utah 84010											
HUSBAND'S FATHER Samuel MULLINER, Sr.					HUSBAND'S MOTHER Janet SUTHERLAND											
HUSBAND'S OTHER WIVES (1) Katharine NISBET, 4 Dec 1830; (3) Mary Ann RICHARDSON, 16 Aug 1853; (4) Hannah HERST; (5) Ann CAPSTICK ROYLE MERCER, 4 Oct 1860 (time)																
<b>WIFE</b> (2) Harriet Amelia BERRY																
Born 17 Jan 1831 Place Wilson, Tennessee																
Chr. Place																
Died 7 Feb 1884 Place Lehi, Utah, Utah																
Bur. 9 Feb 1884 Place Lehi, Utah, Utah (City Cemetery)																
WIFE'S FATHER Jesse Woods BERRY					WIFE'S MOTHER Amelia SHANKS											
WIFE'S OTHER HUSBANDS																
SEX	CHILDREN		WHEN BORN		WHERE BORN			DATE OF FIRST MARRIAGE		WHEN DIED		TEMPLE ORDINANCE DATA				
M F	List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	TO WHOM	DAY	MONTH	YEAR	BAPTIZED (DATE)	ENDOWED (DATE)	SEALED (Date & Temple) WIFE TO HUSBAND	
1																
M	Heber John MULLINER		19	Nov	1849	Kanesville	Pottawatomie	Iowa	Florence BETTS		15	Jan	1920			BIC
2	F Martha Jane MULINER		8	Feb	1852	Salt Lake City	Salt Lake	Utah	William FORD		8	July	1926			BIC
3	F Katherine Amelia MULLINER		26	Feb	1854	Salt Lake City	"	Utah	Samuel POLLOCK		20	Feb	1928			BIC
4	M Samuel Berry MULLINER		6	Mar	1856	Salt Lake City	"	Utah	23 Dec 1892 Ellen TAIT		6	Feb	1918/19			BIC
5	M Brigham Young MULLINER		6	Mar	1857/58	Lehi Mill	Utah	Utah	Emma Eliza CHILD		4	Feb	1939	15 Oct 1871	11 Nov 1880	BIC
6	F Harriet Amelia MULLINER		25	Mar	1859/60	American Fork	Utah	Utah	15 Oct 1879 (1) Alonzo HIGGINS (div)					15 Oct 1871	15 Oct 1879	BIC
7	M William Joseph MULLINER		25	Apr	1862	Lehi Mill	Utah	Utah	unmd		14	May	1904	26 Apr 1873		BIC
8	M Albert King Thurber MULLINER		11	Nov	1864	Lehi Mill	Utah	Utah	18 Feb 1884 Sarah Amanda WILLIS		13	Nov	1929	2 Aug 1874		BIC
9	M Robert Madison MULLINER		29	Sep	1867	Lehi Mill	Utah	Utah	18 Nov 1892 Margaret (Maggie) DAVIS							BIC
10	F Cynthia Iosia MULLINER		2	Oct	1872	Lehi Mill	Utah	Utah	Ezra T. VARNEY					9 July 1882		BIC
11																
SOURCES OF INFORMATION							OTHER MARRIAGES					NECESSARY EXPLANATIONS				
J. Urban Allred's Genealogical Notes							#6, Harriet Amelia md. (2) Hugh Flowers									
Archive sheet submitted by Rebecca F. Anderson, 1897 Clayborne Ave SLC							(Genealogical notes of J. Urban Allred)									
Archive sheet submitted by Harriet M. Hunter, 149 South 200 East, Cedar City, Utah																
Lehi City Cemetery Record																
GS# 25571, Book B, Lehi Members																
(See reverse side of this sheet for documentation)																

H. B GS#103178, Chr. Parish Record, Haddington, E. Lothian, Scotland  
M Reverse side of Index Card to Nauvoo Temple Records, No. 200, Book B, Page 19  
D Obituary printed in Deseret News, 10 March 1891, GS#06928, p. 8; also cemetery reading  
bur Lehi City Cemetery, Lehi, Utah, Utah -  
bap Nauvoo Temple Records Index Card, No. 200, Book B, Page 19  
seal TIB and GS Archive Record

W. B Family Statement  
D Record of Lehi City Cemetery, Lehi, Utah, Utah  
bur same as above  
bap  
seal Reverse side of Index Card to Nauvoo Temple Records, No. 200, Book B, Page 19

#1. B Family Statement  
M Family Statement; also notes of J Urban Allred  
D Record of Lehi City Cemetery, Lehi, Utah, Utah  
bur same as above  
bap  
seal

#2. B Family Statement  
M Family Statement  
D Family Statement  
bur  
bap  
seal

#3. B Family Statement  
M Family Statement  
D Lehi City Cemetery Record, Lehi, Utah, Utah  
bur same as above  
bap  
seal

#4. B Family Statement  
M Family Statement  
D Family Statement  
bur  
bap  
seal

#5. B Family statement says 1858; Lehi record says 1857, GS#25571, Lehi Members, Bk. A, p. 73  
M Family statement line 9  
D Family statement; also Deseret News issue of 7 Feb 1939, (age 80) GS#321161, Deaths, Utah  
bur  
bap GS#25571, Lehi Members  
seal

#6. B GS#25571, Lehi Members - birth 25 March 1859; Family Statement says 25 March 1860  
M Family Statement  
D  
bur  
bap GS#25571, Lehi Members, Book A, p. 73, line 8  
seal

#7. B GS#25571, Lehi Members, Book A, p. 74, line 24; Family statement says '25th of April'  
M Family statement indicates William Joseph never married  
D  
bur  
bap GS#25571, Lehi Members  
seal

#8. B GS#25571, Lehi Members, Book A, p. 75, line 28  
M  
D  
bur  
bap GS#25571, Lehi Members  
seal

#9. B Family Statement  
M Family Statement  
D  
bur  
bap  
seal

#10. B GS#25571, Lehi Members, Book B  
M  
D  
bur  
bap GS#25571, Lehi Members, Book B  
seal

#11. B  
M  
D  
bur  
bap  
seal

Number of source on front side of family group sheet--use primary original sources where possible. Then refer to these sources by number, page, etc. Example: Ref. #1, p. 23, extract #3; Ref. #4, p. 125, note R2, p. 13.

[The R2 could mean Richards notebook #2]



ENTER ALL DATA IN THIS ORDER:  
 DATES: 14 Apr 1794

# FAMILY GROUP RECORD

HUSBAND Samuel MULLINER, Jr. (Tanner, currier, shoemaker, miller, farmer)

Born15 Jan 1809PlaceHaddington, East Lothian, Scotland

Chr.

Marr.16 Aug 1853PlaceSalt Lake City, Salt Lake, Utah (Endowment House)

Died25 Feb 1891PlaceLehi, Utah, Utah

Bur.27 Feb 1891PlaceLehi, Utah, Utah (City Cemetery)

HUSBAND'S FATHERSamuel MUL LINER, Sr.HUSBAND'S MOTHERJanet SUTHERLAND

HUSBAND'S OTHER WIVES(1) Katharine NISBET, 4 Dec 1830; (2) Harriet Amelia BERRY; (4) Hannah HERST; (5) Ann CAPSTICK ROYLE MERCER, 4 Oct 1860(time)

WIFE(3) Mary Ann RICHARDSON

Born15 May 1829PlacePlumbley, Cheshire, England

Chr.

Died15 July 1902PlaceIona, Lincoln, Idaho

Bur.

WIFE'S FATHERAaron John RICHARDSONWIFE'S MOTHERSarah HIGGINSON

WIFE'S OTHER HUSBANDS

SEX M F	CHILDREN <div>List Each Child (Whether Living or Dead) in Order of Birth</div>	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE		WHEN DIED		
		SURNAME (CAPITALIZED)	GIVEN NAMES	DAYMONTHYEAR	TOWN	COUNTY	STATE OR COUNTRY	TO WHOM	DAY	MONTH	YEAR	
1								4 June 1871		21 Nov 1914		
F	Sylvia Ursula MULLINER	26 Nov 1854	Salt Lake City	S. L.	Utah		Isaac Harvey ALLRED		24 Dec 1917			
2							**					
M	Joseph Smith MULLINER	10 Dec 1856	Salt Lake City	S. L.	Utah		Amelia (Emily) WOODWARD		(infant) 1858			
3												
F	Sarah MULLINER	1858	Salt Lake City	S. L.	Utah							
4							(Utah Terr)	16 Aug 1883		16 Feb 1937		
F	Fanny Ann MULLINER	12 Nov 1860	American Fork	Utah	Utah		Isaac GUDMUNDSEN					
5							(Utah Terr)			***		
M	Hyrum Smith MULLINER	18 Feb 1864	American Fork	Utah	Utah		Margaret Ann ADAMS					
6							(Utah Terr)		(age 6) 1871			
F	Mary Ann MUL LINER	22 Feb 1865	American Fork	Utah	Utah							
7												
8												
9												
10												
11												

SOURCES OF INFORMATIONRecord of Fanny Ann Gudmundsen, 151 No. Miller Ave. Burley, Idaho  
Also family group sheet submitted to GS Archives by LaRue Turner Howe, 4520 Highland Dr. Salt Lake City, Utah  
Also records of J. Urban Allred in possession of David Hammond Allred, 330 North 1300 East, Bountiful, Utah, 84010. Tel. 295-3055  
(See reverse of this sheet for documentation)

OTHER MARRIAGES

NECESSARY EXPLANATIONS\*Rebaptism date; also baptized on 3 Dec 1945, Charles M. Howe, Rep.  
\*\*Name of 'Emily' given in obituary of Hyrum L. MULLINER, son  
\*\*\* Also baptized 17 June 1940

- H. B GS#103178, Chr, Parish Record, Haddington, E. Lothian, Scotland  
M Reverse side of Index Card to Nauvoo Temple Records, No. 200, Book B, Page 19  
D Obituary printed in Deseret News, 10 March 1891, GS#06928, p. 8; also cemetery reading  
bur Lehi City Cemetery Record, Lehi, Utah, Utah  
bap Nauvoo Temple Records Index Card, No. 200, Book B, Page 19  
seal TIB and GS Archive Record
- W. B Family Record - Lavon Brunt Eyring, 435 East, 2200 North, Provo, Utah, 84601  
D Same as above  
bur Same as above  
bap Archive record submitted by LaRue Turner Howe  
seal Same as above
- #1. B Archive record - family group sheet submitted by LaRue Turner Howe  
M Same as above  
D Same as above  
bur \_\_\_\_\_  
bap Same as above and TIB record  
seal Same as above and TIB record
- #2. B GS#22571, Lehi Members  
M Archive record submitted by LaRue Turner Howe and obituary of son, Hyrum L. MUI LINE  
D Archive family group sheet also Deseret News issue, 28 Dec 1917, p. 12, GS#321161, Deaths, U  
bur \_\_\_\_\_  
bap GS#22571 Lehi Members  
seal Archive family group sheet
- #3. B Archive family group sheet and TIB record  
M \_\_\_\_\_  
D \_\_\_\_\_  
bur \_\_\_\_\_  
bap \_\_\_\_\_  
seal \_\_\_\_\_
- #4. B GS#22571 Lehi Members, and Archive record  
M Record of Lavon Brunt Eyring, 435 East, 2200 North, Provo, Utah, 84601  
D Same as above  
bur \_\_\_\_\_  
bap Archive family group sheet, and TIB record  
seal same as above
- #5. B GS#22571, Lehi Members  
M Archive Family Group Sheet submitted by LaRue Turner Howe  
D Same as above  
bur \_\_\_\_\_  
bap Same as above and TIB record  
seal Same as above and TIB record
- #6. B Archive family group sheet and TIB record  
M \_\_\_\_\_  
D \_\_\_\_\_  
bur \_\_\_\_\_  
bap \_\_\_\_\_  
seal \_\_\_\_\_
- #7. B \_\_\_\_\_  
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D \_\_\_\_\_  
bur \_\_\_\_\_  
bap \_\_\_\_\_  
seal \_\_\_\_\_
- #8. B \_\_\_\_\_  
M \_\_\_\_\_  
D \_\_\_\_\_  
bur \_\_\_\_\_  
bap \_\_\_\_\_  
seal \_\_\_\_\_
- #9. B \_\_\_\_\_  
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bur \_\_\_\_\_  
bap \_\_\_\_\_  
seal \_\_\_\_\_
- #10. B \_\_\_\_\_  
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bap \_\_\_\_\_  
seal \_\_\_\_\_
- #11. B \_\_\_\_\_  
M \_\_\_\_\_  
D \_\_\_\_\_  
bur \_\_\_\_\_  
bap \_\_\_\_\_  
seal \_\_\_\_\_

Number each source on front side of family group sheet--use primary original sources where possible. Then refer to these sources by number, page, etc. Example: Ref. #1, p. 23, extract #3; Ref. #4, p. 125, note R2, p. 13.

[The R2 could mean Richards notebook #2]

ENTER ALL DATA IN THIS ORDER:  
DATES: 14 Apr 1794  
To indicate that a child is an ancestor of the family representative, place an "X" behind the number pertaining to that child.

FAMILY  
GROUP  
RECORD

NAMES: WATSON, John Henry  
PLACES: Sharon, Wndsr, Vrmn

M 5-66 DBC  
(REV. IN USA)

<b>HUSBAND</b> (3) Samuel MULLINER										<b>Husband</b> Samuel MULLINER									
Born 15 Jan 1809 Place Haddington, East Lothian, Scotland										Wife Ann CAPSTICK, ROYLE, MERCER									
Chr. : Place										Ward 1.									
Marr. 4 Oct 1860 Place Lehi, Utah, Utah (Sealed in President's Office for time)										Examiners: 2.									
Died 23 Feb 1891 Place Lehi, Utah, Utah										Stake or									
Bur. Place Lehi, Utah, Utah (Lehi Cemetery)										Mission									
HUSBAND'S FATHER Samuel MULLINER Sr.										HUSBAND'S MOTHER Janet SUTHERLAND									
HUSBAND'S OTHER WIVES (1) Catherine NISBET, 4 Dec 1830; (3) Mary Ann RICHARDSON, 16 Aug 1853; Hannah HERST (4) (2) Harriet Armelia BERRY, 15 Apr 1847										NAME & ADDRESS OF PERSON SUBMITTING RECORD									
<b>WIFE</b> (5) Ann CAPSTICK										FAMILY REPRESENTATIVE									
Born 26 July 1812 Place Old Hutton Bridge End, north of Westmoreland, England										RELATION OF F.R. TO HUSBAND RELATION OF F.R. TO WIFE									
Chr. : Place																			
Died 7 July 1879 Place																			
Bur. Place																			
WIFE'S FATHER Christopher CAPSTICK										WIFE'S MOTHER Ann									
WIFE'S OTHER HUSBANDS (1) Henry ROYLE, winter of 1847; (2) John MERCER, 9 Nov 1852										TEMPLE ORDINANCE DATA									
										BAPTIZED (DATE) ENDOWED (DATE) SEALED (Date & Temple) WIFE TO HUSBAND									
SEX M F CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES WHEN BORN DAY MONTH YEAR WHERE BORN TOWN COUNTY STATE OR COUNTRY DATE OF FIRST MARRIAGE TO WHOM DAY WHEN DIED MONTH YEAR										HUSBAND									
										WIFE 30 July 1843 SEALED (Date & Temple) CHILDREN TO PARENTS									
1																			
2																			
3																			
4																			
5																			
6																			
7																			
8																			
9																			
10																			
11																			

SOURCES OF INFORMATION Lehi Centennial History, 1850-1950, p. 288 Source for Marriage - Reverse side of Index Card to Nauvoo Temple Records - No. 200 Book B, Page 19.										OTHER MARRIAGES										NECESSARY EXPLANATIONS									
--	--	--	--	--	--	--	--	--	--	-----------------	--	--	--	--	--	--	--	--	--	------------------------	--	--	--	--	--	--	--	--	--

NAMES: WATSON, John Henry  
PLACES: Sharon, Wnshr, Vrmn  
To indicate that a child is an ancestor of the family representative, place an "X" behind the number pertaining to that child.

ENTER ALL DATA IN THIS ORDER:  
DATES: 14 Apr 1974

FAMILY GROUP RECORD

(MULLINGTON)

32

<b>HUSBAND</b> Samuel MULLINER Sr. (MULLENDER) (laborer, Soldier in the Royal Artillery)										<b>Husband</b> Samuel MULLINER, Sr.									
Born 14 June 1777 Place Audlem, Cheshire, England										Wife Janet SUTHERLAND									
Chr. Place										Word 1. Bountiful 41st									
Marr. 31 Oct 1804 Place Dunbar, E. Lothian, Scotland										Examiners: 2. David Hammond Allred									
Died Place										State or Bountiful Heights 330 North 13th East									
Bur. Place										Mission Bountiful, Utah 84010									
HUSBAND'S FATHER Michael MULLINER										HUSBAND'S MOTHER Ursula STOCKEN (STOCKTON)									
HUSBAND'S OTHER WIVES																			
<b>WIFE</b> Janet SUTHERLAND																			
Born 1 Sept 1780 Place Bower Caithness, Scotland																			
Chr. 16 Sept 1780 Place Bower Caithness, Scotland																			
Died 1842 Place																			
Bur. Place																			
WIFE'S FATHER Alexander SUTHERLAND										WIFE'S MOTHER Janet CRAIG (CRAICK)									
WIFE'S OTHER HUSBANDS																			
<b>TEMPLE ORDINANCE DATA</b>																			
<b>BAPTIZED (DATE)</b>										<b>ENDOWED (DATE)</b>									
<b>HUSBAND</b>										<b>SEALED (Date &amp; Temple) WIFE TO HUSBAND</b>									
1 July 1840										10 Nov 1880									
<b>WIFE</b>										<b>SEALED (Date &amp; Temple) CHILDREN TO PARENTS</b>									
1 July 1840										10 Nov 1880									
9 Nov 1880										3 Feb 1919									
26 May 1971										27 Jan 1972									
9 Nov 1880										31 Aug 1971									
17 Sep 1837										24 Dec 1845									
9 Nov 1880										12 Nov 1880									
9 Nov 1880										31 Aug 1971									
9 Nov 1880										12 Nov 1880									
<b>SOURCES OF INFORMATION</b>																			
Early Church Information File - Patriarchal Blessing, 15 Sept 1845.																			
Correspondence 20-4-74 - M. Godfrey, Lt. Commander, London, Eng. Samuel MULLINDER, Age 21 yrs. ht. 5 ft. 9 in. Dark hair, grey eyes, Service in East Indies 10 Dec. 1813 to 20 Oct 1816; b. Audlem, Chesh. Eng. Enlisted 16 Jan 1799 at Drayton, age 21, Royal Reg. of Artillery Description Books (WO. 54/261). By corresp. 9 Apr 1975, Cheshire Records Office. Audlem BT's 1775-1790; Haddington and Dunbar Par. Registers E Lothian Scotland See reverse for documentation																			
<b>OTHER MARRIAGES</b>																			
* Sarah MULHOLLAND was the widow of James MULHOLLAND the witness on a deed for property which Samuel MULLINER purchased in Canada on the 10th of August, 1836.																			
<b>NECESSARY EXPLANATIONS</b>																			
Names submitted for name tabulation																			
Names submitted for name tabulation program 9 Apr 1975																			
#6 James submitted 28 Jan 1976																			
See reverse sheet for documentation																			
© 1964 The Genealogical Society of The Church of Jesus Christ of Latter-day Saints, Inc.																			



H. B Cheshire, Eng. Records Office, Audlem BT's, Correspondence, 9 Apr 1975  
M Par. Records, Dunbar, E. Lothian Scotland # 103171, Marr.  
D  
bur  
bap Edinburgh, Scotland Mission Records, GS#104151, Record of Members of Edinburgh, Scotland  
seal GS#170597, St. George Sealings, line 6728,  
W. B Par. Reg Bower Caithness, Scotland, GS#101967, Chrs.  
D GS#23089, pts. 15 and 16, Books K and L,  
bur  
bap Edinburgh, Scotland Mission Records, GS#104151, Record of Members of Edinburgh, Scotland  
seal GS#170597, St. George Sealings, line 6728  
#1. B Par. Reg. Dunbar, E. Lothian, Scotland, GS#103170, Chr.  
M By correspondence, Bertram Merrell, England research  
D  
bur  
bap GS#23089, pt. 16, St. George Temple Baptism Record  
seal  
#2. B Par. Reg. Haddington, E. Lothian, Scotland #103178, Chr.  
M Family Statement - supposedly contained in Nauvoo records of Samuel's brother  
D St. George Temple Records (Proxy Baptisms) GS#23089, pt. 16  
bur  
bap GS#23089, pt. 16, St. George Temple Baptism Record  
seal  
#3. B Par. Haddington, E. Lothian, Scotland, GS#103178, Chr.  
M GS#103179, Marr. Parish Record, Haddington, East Lothian, Scotland (Banns)  
D Obituary, Deseret News, 10 Mar 1891, GS#Film 06928, Page 8  
bur Lehi Cemetery Records  
bap Nauvoo Journals  
seal Nauvoo Temple Records  
#4. B Par. Reg. Dunbar, E. Lothian, Scotland, GS#103170, Chr.  
M  
D St. George Temple Records (Proxy Baptisms) GS#23089, pt. 16  
bur  
bap St. George Temple Records, GS#23089, pt. 16  
seal  
#5. B Par. Reg. Dunbar, E. Lothian, Scotland, GS#103170, Chr.  
M  
D St. George Temple Records (Proxy Baptisms) GS#23089 pt. 16  
bur  
bap GS#23089, St. George Temple Records for baptisms  
seal  
#6. B Par. Reg. Dunbar, E. Lothian, Scotland, #103172, "James Mullender, son of Samuel Mullender,  
M By correspondence, Bertram Merrell, England Research Naborer, & Janet Sutherland"  
D St. George Temple Records (Proxy Baptisms) GS#23089, pt. 16  
bur  
bap St. George Temple Records (Proxy Baptisms) GS#23089, pt. 16  
seal  
#7. B  
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#11. B  
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bur  
bap  
seal



## FAMILY GROUP RECORD

H. B By correspondence, Bertram Merrell, Researcher of Cheshire Records  
M Audlem, Cheshire, England records researched by Bertram Merrell, by correspondence  
D GS#23055, pt. 11, page 122, St. George Temple Records, statement of proxy Heber J. Mulline:  
bur  
bap GS#23055, pt. 11, page 122, St. George Temple Records of Baptisms  
seal (Names submitted for name tabulation program, April and May of 1975)  
W. B By correspondence - see above  
D  
bur  
bap GS#23055, pt. 11, page 122, St. George Temple Records  
seal  
#1. B By correspondence - see above  
M  
D  
bur  
bap  
seal  
#2. B By correspondence - see information for husband at top of sheet  
M  
D  
bur  
bap  
seal  
#3. B By correspondence - see top of sheet  
M  
D  
bur  
bap  
seal  
#4. B By correspondence - see top of sheet  
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#5. B By correspondence - see top of sheet  
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NAMES: WATSON, John Henry  
PLACES: Sharon, Windsor, Vermont  
To indicate that a child is an ancestor of the family representative, place an "x" behind the number pertaining to that child.

ENTER ALL DATA IN THIS ORDER:  
DATES: 14 Apr 1794

FAMILY GROUP RECORD

<b>HUSBAND</b> John STOCKEN (STOCKTON)										<b>Husband</b> John STOCKEN (STOCKTON)									
<b>Wife</b> Mary IRISH										<b>Wife</b> Mary IRISH									
Born _____ Place _____										NAME & ADDRESS OF PERSON SUBMITTING RECORD _____									
Chr. _____ Place _____										David Hammond Allred									
Mar. 13 Jan 1748 Place Audlem, Cheshire, England										330 North 13th East									
d _____ Place _____										Bountiful, Utah 84010									
Bur. _____ Place _____																			
HUSBAND'S FATHER _____										HUSBAND'S MOTHER _____									
HUSBAND'S OTHER WIVES _____																			
<b>WIFE</b> Mary IRISH										FAMILY REPRESENTATIVE _____									
Born _____ Place _____										RELATION OF F.R. TO HUSBAND _____									
Chr. _____ Place _____										RELATION OF F.R. TO WIFE _____									
Died _____ Place _____																			
Bur. _____ Place _____										TEMPLE ORDINANCE DATA									
WIFE'S FATHER John IRISH										BAPTIZED (DATE) _____									
WIFE'S OTHER HUSBANDS _____										ENDOWED (DATE) _____									
WIFE'S MOTHER _____										SEALED (Date & Temple) WIFE TO HUSBAND SL									
										6 Feb 1976									
SEX CHILDREN WHEN BORN WHERE BORN DATE OF FIRST MARRIAGE WHEN DIED										HUSBAND									
M F List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES DAY MONTH YEAR TOWN COUNTY STATE OR COUNTRY TO WHOM DAY MONTH YEAR										WIFE									
1 F Mary STOCKEN 19 Nov 1749 Audlem Cheshire Eng										18 Sept 1975 26 Nov 1975 6 Feb 1976									
2 M Joseph STOCKEN (Twin) 28 June 1752 Audlem Cheshire Eng										18 Sept 1975 6 Nov 1975 6 Feb 1976									
3 M Ursilla STOCKEN (Twin) * 28 June 1752 Audlem Cheshire Eng										18 Sept 1975 21 Nov 1975 6 Feb 1976									
4 _____ 28 Oct 1771 Michael MULLINGTON										9 Nov 1880 6 Oct 1975 6 Feb 1976									
5 _____																			
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10 _____																			
11 _____																			
SOURCES OF INFORMATION										OTHER MARRIAGES									
Correspondence, Researcher, Bertram Merrell, 24 Apr 1975										NECESSARY EXPLANATIONS									
Ordinances performed, Reference 7512701 38 (Sealing of Marriage)										Names submitted for temple work									
Reference 7512701 36 and 37 (Sealing of Children)										1 May 1975									
										*#3, Ursilla, also known as Ursula and Ersela.									

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NAMES: WATSON, John Henry  
PLACES: Sharon, Wndsr, Yrm  
To indicate that a child is an ancestor of the family representative, place an "X" behind the number pertaining to that child.

ENTER ALL DATA IN THIS ORDER:  
DATES: 14 Apr 1794

FAMILY  
GROUP  
RECORD

<b>HUSBAND</b> Alexander SUTHERLAND										<b>Husband</b> Alexander SUTHERLAND																																																																																																																																																																																																													
Born 14 March 1752 Place Bower, Caithness, Scotland										Wife Janet CRAIG																																																																																																																																																																																																													
Chr. Place										Ward 1.																																																																																																																																																																																																													
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Died 16 Aug 1795 Place Bower, Caithness, Scotland										Stake or Mission																																																																																																																																																																																																													
Bur. HUSBAND'S FATHER John SUTHERLAND HUSBAND'S MOTHER Kaithren DUNBAR										NAME & ADDRESS OF PERSON SUBMITTING RECORD																																																																																																																																																																																																													
HUSBAND'S OTHER WIVES										David Hammond Allred 330 North 1300 East Bountiful, Utah 84010																																																																																																																																																																																																													
<b>WIFE</b> Janet CRAIG										FAMILY REPRESENTATIVE																																																																																																																																																																																																													
Born 20 April 1755 Place Wick, Caithness, Scotland										David Hammond Allred																																																																																																																																																																																																													
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<table><thead><tr><th rowspan="2">SEX M F</th><th rowspan="2">CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES</th><th colspan="3">WHEN BORN</th><th colspan="3">WHERE BORN</th><th rowspan="2">DATE OF FIRST MARRIAGE TO WHOM</th><th colspan="3">WHEN DIED</th></tr><tr><th>DAY</th><th>MONTH</th><th>YEAR</th><th>TOWN</th><th>COUNTY</th><th>STATE OR COUNTRY</th><th>DAY</th><th>MONTH</th><th>YEAR</th></tr></thead><tbody><tr><td>1</td><td>F</td><td>Katherine SUTHERLAND</td><td>1</td><td>Dec</td><td>1778</td><td>Bower</td><td>Caithness</td><td>Scot</td><td></td><td></td><td></td><td></td><td></td><td></td></tr><tr><td>2</td><td>F</td><td>Jannet SUTHERLAND</td><td>1</td><td>Sep</td><td>1780</td><td>Bower</td><td>"</td><td>"</td><td>31 Oct 1804</td><td></td><td></td><td></td><td></td><td></td></tr><tr><td>3</td><td>M</td><td>David SUTHERLAND</td><td>5</td><td>Apr</td><td>1782</td><td>Bower</td><td>"</td><td>"</td><td>Samuel MULLINER, Sr.</td><td></td><td></td><td></td><td></td><td></td></tr><tr><td>4</td><td>F</td><td>Elizabeth SUTHERLAND</td><td>8</td><td>Feb</td><td>1785</td><td>Bower</td><td>"</td><td>"</td><td></td><td></td><td></td><td></td><td></td><td></td></tr><tr><td>5</td><td>F</td><td>Margaret SUTHERLAND</td><td></td><td></td><td>1789</td><td>Bower</td><td>"</td><td>"</td><td></td><td></td><td></td><td></td><td></td><td></td></tr><tr><td>6</td><td>F</td><td>Nancy SUTHERLAND</td><td>8</td><td>Apr</td><td>1792</td><td>Bower</td><td>"</td><td>"</td><td></td><td></td><td>June</td><td>1795</td><td></td><td></td></tr><tr><td>7</td><td>M</td><td>Maddey SUTHERLAND</td><td>30</td><td>July</td><td>1794</td><td>Bower</td><td>"</td><td>"</td><td></td><td></td><td></td><td></td><td></td><td></td></tr><tr><td>8</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr><tr><td>9</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr><tr><td>10</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr><tr><td>11</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr></tbody></table>										SEX M F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED			DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	DAY	MONTH	YEAR	1	F	Katherine SUTHERLAND	1	Dec	1778	Bower	Caithness	Scot							2	F	Jannet SUTHERLAND	1	Sep	1780	Bower	"	"	31 Oct 1804						3	M	David SUTHERLAND	5	Apr	1782	Bower	"	"	Samuel MULLINER, Sr.						4	F	Elizabeth SUTHERLAND	8	Feb	1785	Bower	"	"							5	F	Margaret SUTHERLAND			1789	Bower	"	"							6	F	Nancy SUTHERLAND	8	Apr	1792	Bower	"	"			June	1795			7	M	Maddey SUTHERLAND	30	July	1794	Bower	"	"							8															9															10															11															OTHER MARRIAGES										NECESSARY EXPLANATIONS									
SEX M F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED																																																																																																																																																																																																														
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SOURCES OF INFORMATION																				Samuel Mulliner, Jr. did Temple work for a David Sutherland and his wife; he called himself a nephew. (Bower marr. records are missing for the years 1777-89) All names submitted for Temple Work																																																																																																																																																																																																			
GS#101967, Bower Parish, Caithness, Scotland, Chr. Marr. Bur. Rec. GS#101975, Wick Parish, Caithness, Scotland, Chr. Marr. Records Personal records, by correspondence, Mrs. Milton C. (Dorothy) Barlow, 11727 Dunning St., Santa Fe Springs, California, 90670																				© 1974 The Genealogical Society of Utah																																																																																																																																																																																																			



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FAMILY GROUP RECORD

ENTER ALL DATA IN THIS ORDER:

DATES: 14 Apr 1794

Names: WATSON, John Henry

PLACES: Sharon, Wndsr, Yrmn

To indicate that a child is an ancestor of the family representative, place an "x" behind the number pertaining to that child.

**HUSBAND** Donald CRAIG (Master of Charity School, Thrumster)

Born 5 Jan 1722 Place Reisse, Wick, Caithness, Scotland

Chr. Place

Marr. 12 Mar 1747 Place Wick, Caithness, Scotland

Died Place

Bur. Place

HUSBAND'S FATHER James CRAICH

HUSBAND'S MOTHER Elsipet

HUSBAND'S OTHER WIVES

**Husband** Donald CRAIG

**Wife** Janet BRUCE

NAME & ADDRESS OF PERSON SUBMITTING RECORD

David Hammond ALLRED

330 North 13th East

Bountiful, Utah 84010

Ward 1.

Examiners: 2.

Stake or Mission Bountiful Heights

**WIFE** Janet BRUCE

Born 6 Sept 1719 (1725) Place Brabster, Bower, Caithness, Scotland

Chr. Place

Died Place

Bur. Place

WIFE'S FATHER

WIFE'S MOTHER

WIFE'S OTHER HUSBANDS

FAMILY REPRESENTATIVE

RELATION OF F.R. TO HUSBAND

RELATION OF F.R. TO WIFE

TEMPLE ORDINANCE DATA

BAPTIZED (DATE)

ENDOWED (DATE)

SEALED (Date & Temple) WIFE TO HUSBAND

HUSBAND

9 Nov 1880

WIFE

9 Nov 1880

SEALED (Date & Temple) CHILDREN TO PARENTS

SEX M F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED)                      GIVEN NAMES	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE	WHEN DIED			
		DAY	MONTH	YEAR	TOWN		COUNTY	STATE OR COUNTRY	TO WHOM	DAY	MONTH	YEAR
1												
F	Isobel CRAIG	5	Mar	1748	Wick	Thurston	Caith	Scot				
2												
M	James CRAIG	7	Feb	1749	"	Ackergill	"	"				July 1750
3												
M	David CRAIG	10	Nov	1752	"	Thurster	"	"				
4												
X	Janet CRAIG	20	Apr	1755	"		"	"	13 Dec 1777			
F									Alexander SUTHERLAND			
5	Donald CRAIG	21	Oct	1757	"		"	"				
6												
F	Eliza CRAIG	12	Apr	1765	"		"	"				
7												
8												
9												
10												
11												

SOURCES OF INFORMATION

Christenings and marriages, GS# 101975, Wick Parish, Caithness, Scotland; GS#101967, Bower Par. Caithness, Scotland, Chr. Records GS# 170543, Page 122, St. George Temple Records (Baptisms) Correspondence with Mrs. Milton C. (Dorothy) Barlow, 11727 Dunning St., Santa Fe Springs, California 90670

OTHER MARRIAGES

NECESSARY EXPLANATIONS

Names submitted for Temple work

20 May 1974

H. B  
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4, Palace Road,  
East Molesey  
Surrey KT8 9DL  
20th Apl.1974.

Mr. David H. Aldred.  
330 North 1300 East,  
Bountiful, Utah.

Dear Sir.

Gunner Samuel Mullinder  
1st Battalion, Royal Artillery.

Thank you for your letter of 12th Apl. and M.O. \$15.

"Battery Records of the Royal Regiment of Artillery" show that in 1804 Batteries of the 1st Batt. were stationed at ~~XXXXXX and XXXX~~ Leith (nr Edinburgh) and 4th Batt. at Haddington (which seemed an obvious first choice). Search of the 4th Batt. Description Books proved negative.

Search of the 1st Batt. Description Books (WO.54/201) disclosed the following.

Samuel Mullinder, Age 21 years, height 5ft 9ins. (on enlistment)  
Inlisted , 16 Jan. 1799 at Drayton. (Born 1778)

Born, Parish and Town of Adlam\*, Cheshire, England.  
Trade, Laborer.

Can both read and write (The R.A. preferred recruits who could).

Complexion, Fresh. Hair, Dark. Eyes Grey.

Service in East Indies 10 Dec. 1813 to 20 Oct. 1816

Date of Discharge, illegible (probably on return from India).

Pension 1 shilling per day.

\*Orderly Room Sergeant Clerks were apt to take down statements by recruits phonetically. "Adlam" is almost certainly AUDLEM, 6½ miles S.E. of Nantwich Ches. on the Shropshire border. Drayton is now Market Drayton, Shropshire.

Sincerely,

*M. Godfrey*

M. GODFREY.  
Lt.-Comdr.

G 14,355

P.S. Parents are never shown in the  
Military Records of that period.

*Mr. W. Eyre*

*Smithyfield, Whaley Lane,  
Whaley Bridge, Bockport,  
Cheshire*

*Mr. B. Merrell  
68 Gladstone Road, Chester  
Cheshire*

*Minister, Alan C. Hall  
Rev Vicar.  
Audlem Vicarage  
Crewe, Cheshire Eng*

no  
13825

Film NO 179999 Deed NO-13825-  
Chinguacousy Township, Peel Co, Ontario

Canada

Memorial to be registered pursuant to the Statute in such case made  
and provided of an indenture of Bargain and Sale made the first  
day of August in the year of Our Lord one thousand eight hundred  
and thirty six Between William Dwy of the Township of Chinguac-  
ousy in the province of Upper Canada Yeoman of the one part  
and Samuel Mulline of the said Township of Chinguacousy and  
Governor of Upper Canada Root and Store Master of the other part  
Whereby the said William Dwy for and in Consideration of the sum  
of Five pounds of Lawful money of the said province to him ac-  
knowledged by the said Samuel Mulline the Receipt whereof is ac-  
knowledged did Grant bargain sell alien transfer Convey enfeoff  
and Confirm unto the said Samuel Mulline his Heirs and  
Assigns for ever All and singular that Certain parcel of tract  
of land and premises situate lying and being in the Township  
of Chinguacousy in the County of York in the Home District and  
province aforesaid Containing by admeasurement One Acre of land  
be the same more or less being part and parcel of Lot number  
thirty three in the third Concession West of Hurontario Street in the  
said Township of Chinguacousy and which said one Acre is  
located and bounded or may be otherwise known as follows that is  
to say Commencing at where a post has been planted at and  
thence thence and twelve one half links more or less from where  
a post has been planted at the Junction of the Cross Road -  
between numbers thirty two and thirty three in the said Township  
(being the Eastern Angle of said Lot number thirty three) then joining  
the land of John Martin South thirty seven Degrees forty five  
minutes West Five Chains more or less to where a post has been  
planted thence North forty five Degrees eleven minutes West Two  
Chains more or less to where a post has been planted thence  
North thirty seven Degrees forty five minutes West Five Chains more  
or less to the allowance for Road in front of said Concession -  
thence South forty five Degrees eleven minutes East Two Chains  
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## KATHERINE NESBIT

Katherine Nesbit  
 Born: June 4, 1804 - Scotland  
 Pioneer of 1850  
 Written by a granddaughter  
 Camp 8, County, Salt Lake City

Katherine Nesbit was born June 4, 1804, in Scotland. At an early age, she met and married Samuel Mulliner in 1830, and shortly after their marriage, they migrated to Toronto, Canada. Here, her husband engaged in the wholesale business in 1832. One night, he heard the Mormon missionaries preach on the street corner. So impressed was he with their doctrine that on reaching home he said, "Katie, I have heard something good and sweet to me. I will listen again." On returning home the following evening, he said, "All I have is for sale. I know the work is true." They joined and went with the body of the church. Grandfather was one of the two elders who first carried the gospel to Scotland.

Grandmother stayed at home with the family; among other things she did to help with the expenses was to launder white shirts for Abraham Lincoln. They were among the first to enter polygamy in 1848, receiving their endowments in the Nauvoo Temple, and were among those who were compelled to leave the beautiful city. Also, they were among those who suffered when cholera broke out among the saints. This disease proved fatal with some of their children. She took part in the exodus to the plains. On reaching the valley of Salt Lake in 1850, her first home was located at Second South and Main Street in a two story adobe house. She assisted with the frozen people. Instead of bringing them to the fire, they were taken upstairs away from the fire. She nursed them with care and much sympathy. Her willing hands were ready at all times to do the duty nearest at hand.

Grandfather, with his three wives and few children, was called by the church to go to American Fork and establish a flour mill, molasses and tanning mill. They later moved to Lehi, where he established a flour mill and became a large land owner. Later, he sold this land to the Utah-Idaho Sugar Company. His family was now much larger with five wives and seventeen children. Grandmother was nurse and midwife for the family and many more whose sufferings were relieved by her willing, patient hands.

One of my fondest memories of our home life was the large kitchen where we all ate together. Two of the wives took the kitchen work in charge for one week while the other two cared for the milk and butter, and kept up the front room. At the end of the week, they exchanged work, making their labors less tiresome. I remember the sweet spirit of that home where the spirit of love and harmony dwelt. Grandmother did the buying and dividing of the bolts of calico and factory to the entire satisfaction of all.

In 1877, they went to Orderville and lived in the United Order. Grandmother was admired by all, even by little children who affectionately called her "Aunt Katie." Her death occurred at Orderville, Utah, in April, 1881.

Note the spelling of Nesbit; in the birth records of Katharine, it is spelled Katharine Nisbet.

(Taken from a paper written by a granddaughter and made available to the Daughters of Utah Pioneers at their Salt Lake City Office.)

(To date, July 10, 1978, identification of this granddaughter has not been found. A search in records of the DUP states only "a granddaughter.")

Search dated July 26, 1978

EXTRACTS FROM THE LIFE AND LABORS OF SAMUEL MULLINER, Sr.  
OF LEHI, UTAH COUNTY, UTAH

Note: This article on the life of Samuel Mulliner is copied from page 352 of the Historical Record, Volume 6, a lengthy periodical once published by Andrew Jenson. It occupies the closing pages of the December number, 1887, and evidently was compiled and written by Brother Jenson. Joseph S. Mulliner copied; Paul H. Allred subcopied.

Samuel Mulliner was born in Haddington, East Lothian, Scotland, Jan. 15, 1809. He spent his boyhood days at Dunbar, where he also learned the shoemaker trade. He married Catherine Nisbet December 4th, 1830, and shortly after, decided to emigrate to Australia, but finding himself short of funds, he changed his plans and emigrated to America in 1832, settling near the City of Toronto, Canada, where he first heard the fulness of the gospel proclaimed, and was baptized by Theodore Turley, September 10, 1837, together with his wife. In the following Spring, he started with his family for Missouri, and arrived in Springfield, Illinois, on his way thither July 30, 1838. There his family remained while he performed his mission to Scotland.

Owing to the temporary location of a number of families from Kirtland, Ohio in 1838, a branch of the Church was organized at Springfield, on November 4, 1838, in which Elder Mulliner officiated as a teacher. Later, a Stake of Zion was organized there. Brother Mulliner was ordained to the office of an Elder, March 10, 1839, and to that of a Seventy, 6 May 1839; on the latter date, he was advised to prepare for a foreign mission, which he did. He left his family at Springfield, July 16, 1839, and started in company with Snider for New York, where they arrived August 10th.

After having preached in the neighborhood and having made a visit to Kirtland, Ohio, he sailed from New York in company with Elders Hiram Clark and Alexander Wright, November 6, 1839. They arrived in Liverpool, England on December 3rd, 1839. On the 7th they started for Preston where they arrived on the 8th. There they spent about 10 days very pleasantly with Willard Richards and the Saints. On the evening of December 19th, Elder Mulliner and Elder Wright started for Scotland, and arrived at Glasgow on the 20th. After a successful mission, Elder Mulliner took an affectionate leave of the Saints in Scotland and sailed from Glasgow October 2nd, 1840, on his way back to America. After visiting the Saints at Liverpool, he attended a General Conference at Manchester and then engaged passage for a small company of Saints from Scotland on board the ship "Isaac Newton, which sailed from Liverpool on the 15th. This was the first company to emigrate who went by way of New Orleans, where the company arrived December 2, 1840, after a pleasant voyage of 48 1/2 days. For years afterwards, the favorite route of emigration from Great Britain to Nauvoo, Illinois, was via New Orleans. Elder Mulliner's little company continued their travels from New Orleans by steamboat up the Mississippi River, to St. Louis, Missouri, where Elder Mulliner left the company and traveled by way of Stage to Springfield, Illinois, where he was again united with his family on December 19th, 1840.

Sometime after his return home, Elder Mulliner returned with his family to Nauvoo, Illinois, from which place he was sent on a mission in November, 1842. In crossing the lake from Chicago to Buffalo, a terrible storm came up which wrecked nearly every vessel on the lake except the one Elder Mulliner and a fellow missionary (James Houston) were on. In parting with the Captain of the vessel (Mr. Walker) at



## Page 2 - Samuel Mulliner

Buffalo, Elder Mulliner made him a present of some church books, and thanked him for bringing him safely across. Captain Walker replied with emphasis, "Elder Mulliner, don't thank me, it is I who am under obligation to you for a safe voyage, for I am fully convinced that had it not been for you Mormon Elders being on board, the ship would have gone to the bottom, and I wish you, when you get back home, to tell your Brethern, that if any of your Elders wish to cross these lakes, let them inquire for Captain Walker, and they shall have a free passage."

From Buffalo, the missionaries walked to Lewiston, on the Niagara River, where they commenced preaching and baptizing. Elder Mulliner organized a branch at Cambria, Niagara Co., N. Y., April 27, 1843; among those baptized by him in that part of the country, was George A. Neal, a wealthy farmer, and others, who afterwards became known as faithful members of the church. He also crossed the River at and into St. Catherines where the people became so interested in the principles he advocated, that they offered to build him a church or chapel, and pay him a salary, and send for his family, if he would consent to settle down and remain with them to preach, provided, however, that he would agree not to say anything about Joseph Smith and the Golden Bible!

From this important mission, Elder Mulliner returned to Nauvoo, arriving there July 2, 1843, having traveled all the way from Cambria, N. Y., in 24 days with a light horse and buggy. Soon afterward he located as a shoemaker at Monmouth, Warren Co., Illinois, where he remained doing good business until the following Spring, when he returned to Nauvoo. At the October Conference in 1845, he was called to act as one of the Presidents of the 12th Quorum of Seventies, and subsequently received his endowments in the Nauvoo Temple.

In 1846, at the time of the Exodus, he prepared an outfit with which to travel west, but the authorities of the Church asked him to remain a little longer and let someone else have the use of his outfit. Elder Mulliner readily consented to do this, returning to Monmouth, where during the following winter, he earned another outfit, with which he traveled to Winter Quarters in the Spring of 1847. Then he was asked a second time to part with his animals and wagons for the benefit of others, which he did as willingly as the first time. He then took his family to Savannah, Missouri, where he remained with his family, and then started for the valley once more. In passing through Kanesville, he met Apostle Orson Hyde who desired him to remain with him. Immediately, Elder Mulliner bought a house at Kanesville, left his teams and wagons at Brother Hyde's disposal, and went to work to earn another outfit to go west the next year, but when the spring of 1847 came, Elder Mulliner was sent on a business trip to the East, from which, however, he returned the same year, and in 1850, having earned another good outfit to cross the plains with, he came on to Great Salt Lake Valley with his family. He bought a lot in Salt Lake City for \$500 - the lot now occupied by Walker Brothers Store and adjacent building; he started a tannery and shoe shop and built a comfortable dwelling house. In 1858, during the time of the move, he bought a mill at American Fork, and also built a mill on Spring Creek, between that town and Lehi, where he resided until quite recently.

A few years ago, he moved part of his family to Orderville, Kane Co. Utah, where he spent some two years. He now lives a retired life with his children at Lehi, Utah Co., Utah.

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## THE SCOTCH MISSION,

*Or the Introduction of the Fulness of the Gospel into Scotland.*

Elder Samuel Mulliner and Alexander Wright arrived at Glasgow as the first Latter-day Saint missionaries from America to Scotland, Dec. 20, 1839. On the following day they continued their journey to Edinburgh, where Elder Mulliner's parents resided. These were overjoyed to see their son, and made him and his missionary companion as comfortable as possible. After a few days rest Elder Wright left for the north of Scotland to spend the holidays with his relatives, while Elder Mulliner remained with his parents and friends in Edinburgh and vicinity until Jan. 7, 1840, when he started out to commence his missionary labor. Conceiving the idea of beginning operations on one side of the country and then work through it, he proceeded to Bishopton, a village six miles west of the city of Paisley, where a brother from England by the name of James Lea was employed as a time-keeper for a railway company. This brother introduced Elder Mulliner to a family by the name of Hay, to whom he proclaimed the fulness of the Gospel. This was on the 9th of January, and in the evening of the 10th he preached to a good-sized audience in a large room which he had procured for the purpose. This was the first public preaching done by any Latter-day Saint Elder in Scotland.

In the evening of Jan. 14, 1840, Elder Mulliner baptized Alexander Hay and his wife, Jessie Hay, in the river Clyde, as the first fruits of preaching the fulness of the Gospel in Scotland. On the 19th the newly baptized couple were confirmed by the laying on of hands for the reception of the Holy Ghost. Bro. Hay's children were also blessed, and the sacrament administered for the first time in Scotland by divine authority in this dispensation. On that occasion Elder Mulliner received

the gift of tongues, a blessing which he had long-desired, but never received until that evening.

In the meantime opposition to the truth began to manifest itself, and several clergymen offered objections in public to the doctrines advanced by Elder Mulliner. A Mr. Crowley also challenged him for a public discussion, which came off in the evening of Jan. 24th, and resulted in victory to the cause of truth. That evening Elder Mulliner received a letter from his missionary companion, Elder Wright, who desired to join him. Consequently Elder Mulliner took a temporary leave of his new converts at Bishopton, and proceeded on a canal-boat to Edinburgh, where he met Elder Wright on the 31st. The two Elders continued their missionary labors together, and while holding a private meeting at Edinburgh, in the evening of Feb. 2nd, two young men, Mr. Gillispie and Mr. McKenzie, from Leith, who were present, rose up and testified that they were convinced of the truth advocated by the Elders, and that same evening they were both baptized by Bro. Mulliner in the sea near Leith harbor. About the middle of February Elder Mulliner, accompanied by Bro. Wright, returned to Bishopton, where he baptized Sister McKenzie on the 15th. Next, they commenced operations in the towns of Paisley, Kilpatrick, Johnstone, Houston, Bridge of Weir and other places. At Paisley they hired a hall, situated on one of the principal streets of the town, where they commenced to hold public meetings. At one of these Mrs. Grace McMaster became acquainted with the Elders and invited them home. She subsequently opened her house for holding meetings on Wednesday evenings, and finally was baptized by Elder Mulliner, March 26, 1840, together with others, as the first

fruits of the Gospel in the city of Paisley. In the town of Kilpatrick the missionaries were attacked by a mob who pelted them with stones and rubbish and forced them to leave the town. At other places they were opposed by the clergymen, who tried to stir up the people against the truth by relating wicked falsehoods concerning the Saints in America, etc. Notwithstanding this the brethren continued their labors, which were crowned with much success. Among the number baptized was the late Wm. A. McMaster, who afterwards became a successful missionary in the Church.

In the beginning of May, 1840, Apostle Orson Pratt arrived in Paisley, and on the 8th of that month he, assisted by Elders Mulliner and Wright, organized a branch of the Church at Paisley. Robert McArthur was ordained to be the presiding Elder of the branch. Alexander Hay and Andrew Robertson were ordained Elders; David Wilkie, John Welsh and Gibson Elwood, Priests; George McKenzie, Francis Sprowle and John Souden, Teachers. George Ritchie was ordained a Deacon and Thomas Watson appointed clerk. This was the first branch of the Church organized in Scotland. Up to May 17, 1840, the following named individuals (80 in all) had been baptized by Elders Mulliner and Wright in Scotland:

Alexander Hay, baptized	January 14, 1840.
Jessie Hay, "	" " "
- McKenzie, "	February 2, "
- Gillispie, "	" " "
Margaret McKenzie, "	" 15, "
John Souden, "	March 26, "
Grace McMaster, "	" " "
Margaret Parks, "	" " "
George Ritchie, "	" 29, "
George McKenzie, "	" " "
Robert Hamilton, "	April 1, "
John Leechman, "	" 2, "
Ann Park, "	" 5, "
Margaret McKenzie, "	" " "
Anna Monie, "	" " "
John Duncan, "	" " "
David McKenzie, "	" 6, "
Thomas Kirkwood, "	" 7, "
Catharine McDonald, "	" 9, "

Alex. Gardner, baptized	April 10, 1840.
Charles Hamilton, "	" " "
Mary Hamilton, "	" " "
Mrs. Kirkwood, "	" " "
James Ure, "	" " "
Gibson Elwood, "	" 11, "
Margaret Elwood, "	" " "
Samuel Evans, "	" " "
John Welsh, "	" " "
James Shanks, "	" 12, "
Andrew Lokle, "	" " "
Francis Sprowle, "	" " "
Catharine Guthrie, "	" " "
James Gordon, "	" 14, "
Sarah McUtcheon, "	" " "
Walter Grainger, "	" 15, "
Wm. McMaster, "	" " "
Grace Lokie, "	" 16, "
Isabel Wilkie, "	" " "
Isabel Begg, "	" 17, "
David Wilkie, "	" 19, "
Andrew Robertson, "	" " "
Robert McArthur, "	" " "
Margaret Evans, "	" " "
Mary Evans, "	" " "
Ellen Carnegie, "	" " "
Elizabeth Thompson, "	" 21, "
Ann Elwood, "	" " "
John McUtcheon, "	" 22, "
Mathew McLean, "	" " "
Isabel Connell, "	" 24, "
Margera Andrews, "	" " "
Jean Andrews, "	" " "
Alexander McLean, "	" " "
Mary McLean, "	" " "
Thomas Watson, "	" 25, "
Janet Watson, "	" " "
Cathrine McArthur, "	" 26, "
Robert Martin, "	" 27, "
John Hart, "	" " "
John Paton, "	" 28, "
Ravenna Sprowle, "	" " "
John Brown, "	May 8, "
Andrew Sprowle, "	" " "
John Miller, "	" " "
M. Kirkwood, "	" " "
Thomas Inap, "	" " "
James Rew, "	" " "
John Hindman, "	" " "
Jean Hindman, "	" " "
Elizabeth Ferguson, "	" " "
Nancy McIntire, "	" " "
Neil McKenzie, "	" " "
Elizabeth McKenzie, "	" " "
Jean Inap, "	" " "
John Clark, "	" " "
Ann Evans, "	" " "
Stewart Hutcheson, "	" " "
Margaret Ferguson, "	" " "
John Ferguson, "	" " "
Wm. Lochhead, "	" " "

On May 18, 1840, Elders Pratt and Mulliner proceeded to Edinburgh to introduce the fulness of the Gospel in that city. They hired a hall for six months, and in the evening of the 24th Bro. Pratt preached the first public discourse in that city. The preaching done previous to this by Elders Mulliner and Wright was done in private houses. Soon afterward they began to baptize; and before autumn a conference, called the Edinburgh Conference and containing several branches, was organized by Elder Pratt at Edinburgh. While laboring in that city Elder Pratt lived with Elder Mulliner's parents, who were among the number baptized.

On May 26th Elder Reuben Hedlock, agreeable to the desires of Elder Pratt, arrived in Paisley, where he found Elder Alexander Wright engaged in the ministry alone, Bro. Mulliner having left the city to accompany Elder Pratt to Edinburgh. Elder Hedlock writes:

"The spirit of inquiry was very general in this place (Paisley) and the adjoining villages. Many came to hear. Some of the preachers said we were not worth minding when we first began to preach, but soon their hearers began to leave them; then they began to sound the tocsin of war; the people were exhorted not to come and hear us. A master in a cotton mill threatened to turn out of his employment any of his work people who went to hear us, but the truth fastened on the hearts of the people with such power that many were determined to sacrifice all things for the sake of it. I found in Paisley and the adjoining villages about sixty-five members of the Church. I commenced preaching in this region in company with Elder A. Wright, who is a faithful laborer in the Gospel, until about the last of August, when he left me alone, and went into Banffshire, in the north of Scotland. I organized the branch of the Church in Bridge-of-Weir on the 6th of June, consisting of 27

members, including at this time the brethren in Johnstone. Feeling led by the spirit to preach in the city of Glasgow, I went into the city on the 12th of June to procure a place to preach in. I first went to the house of Mr. John McAuley, who received me very kindly, and assisted me to look for a place to preach in. After looking at several places, we finally agreed for the large hall in the Anderson University. I told the trustees I had no means to pay for the hall only what I collected at the door; I was a stranger, and could not give them security, but if they would let me have the hall I would pledge my word that they should have their rent; this they did, though it was the first time they had let it on such conditions. Having procured a place to preach in, I put up bills through the city that an angel of God had appeared and restored the everlasting Gospel again to the earth. This excited the curiosity of about one hundred people to come and hear. After the first Sabbath my hearers dwindled to about twenty in number, but having agreed for the hall for five months I was determined to preach my time out. If I had only two hearers. I soon began to baptize."

At the General Conference held in Manchester, England, July 6, 1840, 5 branches, 6 Elders, 5 Priests, 3 Teachers, 2 Deacons and 106 members were represented by Elder Mulliner in the regions round about Glasgow. At that conference Elder Hiram Clark was appointed on a mission to Scotland to assist Reuben Hedlock.

Elder Clark arrived in Scotland in July and immediately commenced preaching, together with Elder Hedlock, on Glasgow Green and other places, also baptizing some who were ready to render obedience to the truth. Elder Clark preached in Glasgow, Paisley, Bridge-of-Weir and other places, and having finished his labors in Scotland he sailed from Glasgow, Sept. 2, 1840, on board

the steamship *Archilles*, together with Elder Walter Crane, wife and child, of Glasgow, and Sister Isabel Begg, of Paisley, who started on their journey to the gathering place of the Saints in America, being the first Saints who emigrated from Scotland.

In the meantime Elder Mulliner continued his labors with Apostle Pratt in Edinburgh, suffering part of the time from ague. He also visited his relatives, a number of whom joined the Church. He finally returned to Paisley, where he and Elders Reuben Hedlock, Hiram Clark and Alexander Wright, attended a conference on the 1st of August.

After this conference Elder Mulliner continued his labors in Paisley and surrounding country, preaching baptizing and exhorting the Saints to faithfulness. The power of God was manifested on various occasions and in different ways, which strengthened the Saints in the faith. A young sister by the name of Beaumont, who had suffered from what was termed a leprosy in her ears for fifteen years, was miraculously healed under the administration of Elders Mulliner and David Wilkie.

Elder Mulliner left Glasgow on his return to America, Oct. 2, 1840, having performed a good mission.

Elder Reuben Hedlock, who in the meantime had continued his labors in Glasgow and vicinity, organized a branch of the Church, numbering 12 members, in that city, Aug. 8, 1840. After this he commenced preaching in Greenock, 23 miles from Glasgow, where he baptized two, but in consequence of ill health he was obliged to confine his labors to Glasgow, occasionally visiting the other branches in the neighborhood.

At the General Conference held at Manchester, England, Oct. 6, 1840, Elder Mulliner represented 8 Elders, 7 Priests, 5 Teachers, 3 Deacons and 193 members in the Glasgow Conference (including Glasgow and the regions round about), and Orson Pratt represented 2 Priests and 43

members in the Edinburgh Conference.

Orson Pratt wrote to the editor of the *Millennial Star*, Oct. 17, 1840, as follows: "The work is progressing slowly in Edinburgh. Some are baptized every week. The Church here numbers 74 members \* \* \*. We preach about seven times on every Sabbath in the streets. When the weather will permit, large congregations gather round us eager to hear. During our last three meetings in the street we disposed of something like eighty printed addresses."

During the following winter, through the labors of Elder Pratt and fellow-missionaries, the Church in Edinburgh and vicinity increased to over two hundred members.

After attending the October Conference at Manchester, England, Elder Hedlock returned to his field of labor in Scotland. On Jan. 31, 1841, he organized a branch of the Church in Greenock, where subsequently Elder Speakman and others continued the work successfully.

At the General Conference held in Manchester, April 6, 1841, Reuben Hedlock represented six branches of the Church, namely, Glasgow with 94 members; Paisley with 115 members; Bridge-of-Weir with 62 members; Johnstone with 44 members; Greenock with 31 members; and Thorney Bank with 18 members—or a total in the Glasgow Conference of 12 Elders, 15 Priests, 13 Teachers, 11 Deacons and 317 members. Total, 368. Elder Pratt also represented 6 Elders, 9 Priests, 6 Teachers, 2 Deacons and 203 members (total 226) in the Edinburgh Conference. At that conference Elder John McAuley was appointed to preside over the Glasgow Conference, instead of Reuben Hedlock, who had been released to return to his home in America, and Geo. D. Watt was appointed President of the Edinburgh Conference.

SAMUEL MULLINER was born in Haddington, East Lothian, Scotland, Jan. 15, 1809. He spent his boyhood days at Dunbar, where he also learned the shoemaker's



*Samuel Mulliner*  
*Church History*  
*Anderson Jensen*

trade. He married Catherine Nisbet Dec. 4, 1830, and shortly afterward decided to emigrate to Australia, but finding himself short of means, he changed his plans and emigrated to America in 1832, settling near the city of Toronto, in Canada, where he first heard the fulness of the Gospel proclaimed, and was baptized by Theodore Turley Sept. 10, 1837, together with his wife. In the following spring he started with his family for Missouri and arrived in Springfield, Ill., on his way thither, July 30, 1838. There his family remained while he performed his mission to Scotland. Owing to the temporary location of a number of families from Kirtland, Ohio, in 1838, a branch of the Church was organized at Springfield, Nov. 4, 1838, in which Elder Mulliner officiated as a Teacher. Later, a Stake of Zion was organized there. Bro. Mulliner was ordained to the office of an Elder March 10, 1839, and to that of a Seventy May 6, 1839. On the latter date he was advised to prepare for a foreign mission, which he did and left his family at Springfield, July 16, 1839, and started in company with an Elder Snider for New York, where they arrived Aug. 10th. After preaching in the neighborhood of that city and having made a visit to Kirtland, Ohio, he sailed from New York, in company with Elders Hiram Clark and Alexander Wright, Nov. 6, 1839. They arrived in Liverpool, England, Dec. 3rd. On the 7th they started for Preston, where they arrived on the 8th. There they spent about ten days very pleasantly with Willard Richards and the Saints. On the evening of Dec. 19th, Elders Mulliner and Wright started for Scotland, and arrived at Glasgow on the 20th. After a successful mission Elder Mulliner took an affectionate leave of the Saints in Scotland and sailed from Glasgow Oct. 2, 1840, on his way back to America. After visiting among the Saints at Liverpool, he attended a General Conference at Manchester and then engaged passage for a small company of Saints from Scotland on board the ship *Isaac Newton*, which sailed from Liverpool on the 15th. This was the first company of emigrants who went by way of New Orleans, where the company arrived Dec. 2nd, after a pleasant voyage of 484 days. For years afterwards the favorite route of emigration from Great Britain to Nauvoo, Ill., was via New Orleans. Elder Mulliner's little company of Scotch Saints continued their travel from New Orleans by steamboat up the Mississippi River to St. Louis, Mo., where Elder Mulliner left the company and traveled by stage to Springfield, Ill., where he was again united with his family on Dec. 19, 1840. Some time after his return home Elder Mulliner removed with his family to Nauvoo Ill., from which place he was sent on a mission in November, 1842. In crossing the Lake from Chicago to Buffalo, a terrible storm came up which wrecked nearly every vessel on the Lake except the one Elder Mulliner and a fellow-missionary (James Houston) was on. In parting with the captain of the vessel (Mr. Walker) at Buffalo, Elder Mulliner made him a present of some Church books and thanked him for bringing him safe across. The captain replied with emphasis: "Elder Mulliner, don't thank me; it is I who am under obligation to you for a safe voyage, for I am fully convinced that had it not been for you Mormon Elders

being on board, the ship would have gone to the bottom. And I wish you, when you get back home, to tell your brethren that if any of your Elders wish to cross these lakes, let them enquire for Captain Walker, and they shall have a free passage." From Buffalo the missionaries walked to Lewiston, on the Niagara River, where they commenced preaching and baptizing. Elder Mulliner organized a branch at Cambria, Niagara Co., N. Y., April 27, 1843. Among those baptized by him in that part of the country was Geo. A. Neal, a wealthy farmer, and others, who afterward became known as faithful members of the Church. He also crossed the river into Canada and preached at St. Catherine, where the people became so interested in the principles he advocated that they offered to build him a chapel, send for his family and pay him a salary, if he would consent to settle down and remain with them to preach; provided, however, that he would agree not to say anything about Joseph Smith and the "Golden Bible." From this important mission Elder Mulliner returned to Nauvoo, arriving there July 2, 1843, having traveled all the way from Cambria, N. Y., in 24 days with a light horse and buggy. Soon afterwards he located as a shoemaker at Monmouth, Warren Co., Ill., where he remained doing good business until the following spring, when he returned to Nauvoo. At the October Conference, 1845, he was called to act as one of the Presidents of the 12th quorum of Seventies, and subsequently received his endowments in the Nauvoo Temple. In 1846, at the time of the exodus, he prepared an outfit with which to travel west, but the authorities of the Church asked him to remain a little longer and let some one else have the use of his outfit. Elder Mulliner readily consented to do this, returned to Monmouth, where he during the following winter earned another outfit, with which he traveled to Winter Quarters in the spring of 1847. There he was asked a second time to part with his animals and wagons for the benefit of others, which he did as willingly as the first time. He then took his family to Savannah, Mo., where he remained one year and then started for the valley once more. In passing through Kanesville, he met Apostle Orson Hyde who desired him to remain with him. Immediately Elder Mulliner bought a house at Kanesville, left his teams and wagons at Bro. Hyde's disposal, and went to work to earn another outfit to go west the next year, but when the spring of 1849 came, Elder Mulliner was sent on a business mission to the East, from which, however, he returned the same year; and in 1850, having earned another good outfit to cross the plains with, he came on to Great Salt Lake Valley with his family. He bought a lot in G. S. L. City for \$500—the lot now occupied by Walker Brothers' Store and adjacent buildings—started a tannery and shoe shop and built a comfortable dwelling house. In 1853, during the time of the move, he bought a mill at American Fork, and also built a mill on Spring Creek, between that town and Lehi, where he resided until quite recently. A few years ago he removed part of his family to Orderville, Kane Co., where he spent some two years, and then returned to Utah County. He now lives a retired life with his children at Lehi, Utah Co.

THE SCOTTISH MISSION  
or  
The introduction of the Fulness of the Gospel into Scotland

Elders Samuel Mulliner and Alexander Wright arrived at Glasgow as the first Latter-day Saint missionaries from America to Scotland, Dec. 20, 1839. On the following day, they continued their journey to Edinburgh, where Elder Mulliner's parents resided. They were overjoyed to see their son and make him and his missionary companion as comfortable as possible. After a few days rest, Elder Wright left for the north of Scotland to spend the holidays with his relatives, while Elder Mulliner remained with his parents and friends in Edinburgh and vicinity until January 7, 1840, when he started out to commence his missionary labors. Conceiving the idea of beginning operations on the side of the country and then work through it, he proceeded to Bishopton, a village six miles west of the city of Paisley, where a brother from England by the name of James Lea was employed as a timekeeper for a railway company. This brother introduced Elder Mulliner to a family by the name of Hay, to whom he proclaimed the fulness of the Gospel. This was on the 9th of January, and in the evening of the 10th, he preached to a good-sized audience in a large room which he had prepared for the purpose. This was the first public preaching done by any Latter-day Saint Elder in Scotland.

In the evening of January 14th, 1840, Elder Mulliner baptized Alexander Hay and his wife, Jessie Hay, in the River Clyde, as the first fruits of the preaching of the fulness of the gospel in Scotland. On the 19th the newly baptized couple were confirmed by the laying on of hands for the reception of the Holy Ghost. Brother Hays' children were also blessed, and the sacrament administered for the first time in Scotland by divine authority in this dispensation. On that occasion, Elder Mulliner received the gift of tongues, a blessing which he had long desired, but never received until that evening.

In the meantime, opposition to the truth began to manifest itself, and several clergymen offered objections in public to the doctrines advanced by Elder Mulliner. A Mr. Crowley also challenged him for a public discussion which came off in the evening of January 24, 1840, and resulted in victory to the cause of truth. That evening, Elder Mulliner received a letter from his missionary companion, Elder Wright, who desired to join him. Consequently, Elder Mulliner took a temporary leave of his new converts at Bishopton, and proceeded on a canal boat to Edinburgh, where he met Elder Wright on the 31st. The two Elders continued their missionary labors together and while holding a private meeting at Edinburgh in the evening of February 2nd, two young men, Mr. Gillespie and Mr. McKenzie, from Leith, who were present, rose up and testified that they were convinced of the truth advocated by the Elders, and that same evening, they were both baptized by Brother Mulliner in the sea near Leith Harbor. About the middle of February, Elder Mulliner, accompanied by Brother Wright, returned to Bishopton, where he baptized Sister McKenzie on the 15th of February.

Next, they commenced operations in the town of Paisley, Kilpatrick, Johnstone, Houston, Bridge of Weir and other places. At Paisley, they hired a hall situated on one of the principal streets of the town, where they commenced to hold public meetings. At one of these, Mrs. Grace McMaster became acquainted with the Elders and invited them home. She subsequently opened her home for holding meetings on Wednesday evenings, and finally was baptized by Elder Mulliner, March 26, 1840, together with others, as the first fruits of the gospel in the City of Paisley. In the town of Kilpatrick, the Elders were attacked by a mob who pelted them with stones and rubbish, and forced them to leave the town. At other places, they were exposed by the clergymen, who tried to stir up the people against the truth by relating wicked falsehoods concerning their labors, which was crowned with much success. Among the number baptized was the late William A. McMaster, who afterwards became a successful missionary in the Church.



THE SCOTTISH MISSION - Page 2

In the beginning of May, 1840, Apostle Orson Pratt, arrived in Paisley and on the 8th of that month, he, assisted by Elders Mulliner and Wright, organized a branch of the church at Paisley. Robert McArthur was ordained to be the presiding Elder of the branch. Alexander Hay and Andrew Robertson were ordained Elders; David Wilkie, John Welsh, and Gibson Elwood, Priests; George McKenzie, Francis Sprowle and John Souden, Teachers; George Ritchie was ordained a Deacon, and Thomas Watson was appointed clerk. This was the first branch of the Church organized in Scotland.

Up to May 17, 1840, the following individuals (80 in all) had been baptized by Elders Mulliner and Wright in Scotland:

Alexander Hay	Alexander Gardiner	Isabel Wilkie	Mary McLean	Jean Iaap
Jessie Hay	Charles Hamilton	Isabel Begg	Thomas Watson	John Clark
_____McKenzie	Mrs. Kirkwood	David Wilkie	Janet Watson	Ann Evans
_____Gillispie	James Ure	Andrew Robertson	Catherine McArthur	Stewart Hutcheson
Margaret McKenzie	Gibson Elwood	Robert McArthur	Robert Martin	Margaret Ferguson
John Souden	Samuel Evans	Margaret Evans	John Hart	John Ferguson
Grace McMaster	John Welch	Mary Evans	John Paton	William Locheed
Margaret Parks	James Shanks	Ellen Carnelle	Ravenne Sprowle	
George Ritchie	Andrew Lokie	Elizabeth Thompson	John Miller	
George McKenzie	Francis Sprowle	Ann Elwood	M. Kirkwood	
Robert Hamilton	Catherine Guthrie	John McCutcheon	Thomas Iaap	
John Leechman	James Gordon	Matthew McLean	James Rew	
Ann Park	Sarah McCutcheon	Isabel Connell	John Hindman	
Margaret McKenzie	Walter Granger	Margera Andrews	Elizabeth Ferguson	
Thomas Kirkwood	William McMaster	Jean Andrews	Nancy McIntire	
Catherine McDonald	Grace Lokie	Alexander McLean	Neil McIntire	

(The names and dates of baptisms are given in the article which is found on pages 348 and 349, Vol. 6 of the Historical Record of the Church and contains many familiar as well as prominent names of members of our Church. J. S. Mulliner, Jr.)

On May 18, 1840, Elders Pratt and Mulliner proceeded to Edinburgh to introduce the fulness of the gospel in that city. They hired a hall for six months, and in the evening of the 24th, Brother Pratt preached the first public discourse in that city. The preaching done previously to this by Elders Mulliner and Wright was done in private houses or homes. Soon afterwards they began to baptize, and before autumn, a conference, called the Edinburgh Conference, and containing several branches, was organized by Elder Pratt at Edinburgh. While laboring in that city, Elder Pratt lived with Elder Mulliner's parents, who were among the number baptized.

At a General Conference held in Manchester, England, July 6, 1840, five branches, six elders, five priests, three teachers, two deacons, and 106 members were represented by Elder Mulliner in the region at ound about Glasgow. At that Conference, Elder Hiram Clark was appointed on a mission to Scotland to assist Reuben Hedlock. In the meantime, Elder Mulliner continued his labors with Apostle Pratt in Edinburgh, suffering part of the time from ague. He also visited his relatives, a number of whom joined the Church. He finally returned to Paisley, where he and Elders Reuben Hedlock, Hiram Clark, and Alexander Wright attended Conference on the 1st of August, 1840.

## THE SCOTTISH MISSION - Page 3

After this Conference, Elder Mulliner continued his labors in Paisley and surrounding country, preaching, baptizing, and exhorting the saints to faithfulness. The power of God was manifest on various occasions and in different ways, which strengthened the saints in their faith. A young sister by the name of Beaumon, who had suffered from what was termed a leprosy in her ears for 13 years was miraculously healed under the administration of Elder Mulliner and David Wilkie.

Elder Mulliner left Glasgow on his return to America, October 2nd, 1840, having performed a good mission. At a General Conference held at Manchester, England, October 6, 1840, Elder Mulliner represented 8 Elders, 7 Priests, 5 Teachers, 3 Deacons, and 193 members in the Glasgow, Conference (including Glasgow and the region round about) and Orson Pratt represented two priests and 43 members in the Edinburgh Conference.

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## THE STORY BEHIND THE GLASGOW STAKE

(By President Bernard P. Brockbank)

Two of Scotland's valiant native sons, Elders Samuel Mulliner and Alexander Wright, were the first Latter-day Saint missionaries in Scotland. On December 20, 1839, they reached Glasgow.

Elder Mulliner was born in Haddington, East Lothian, Scotland, on January 15, 1809. He later emigrated to Canada and there accepted the gospel. He left for Missouri, U.S.A., to join the Saints and body of the Church.

Elder Wright was born in Banff on January 27, 1804. He also emigrated to Canada and there joined the Church of Jesus Christ of Latter-day Saints, and moved to Kirtland, Ohio, U.S.A. The two met in the Church and sent on missions in Scotland.

The gospel was first taught on January 10, 1840, in Bishopton, a village near Paisley. Four days later, Alexander Hay and his wife, Jessie, were baptized in the River Clyde. They were confirmed, their children blessed, and the sacrament was administered in their home.

But the church was not long permitted to proceed on its way unopposed. As interest in the gospel message grew, so did resistance to its messengers. The elders taught and testified in Bishopton, Glasgow, Paisley, Bridge-on-Weir, Kilpatrick, Houston, Johnstone, Kilbarchan, Kilmalcolm, etc. Public meetings were regularly held in a rented hall in Paisley. The missionaries were forced to leave Kilpatrick under a shower of stones and rubbish, tongue-lashing and slander . . . . but with a feeling of success and surpassing peace and joy in the knowledge of duty well performed.

When Orson Pratt arrived in Scotland in early May, 1840, he found 80 members of the Church. On May 8, 1840, the Paisley Branch was organized under his direction as the first organized branch of the Church in Scotland.

Elders Pratt and Mulliner traveled to Edinburgh. On a high level, above the castles of Holyrood and Edinburgh, one sees in the distance a majestic rugged hill. It is known as "Arthur's Seat." There, Orson Pratt retired the morning after his arrival in Edinburgh and earnestly pleaded with the Lord to give him 200 souls. That number and more was the answer to that humble prayer.

Branches of the Church were established in most of the towns visited and taught by the missionaries. Two more elders joined the small missionary force on June 17, 1840. They were Elders Hedlock and McAuley. The membership of the Church in Scotland was reported as high as 3,291 back in the year 1853. Missionary work has continued strongly ever since that time. Today, there are more than 200 full-time missionaries in Scotland. (October, 1962, Millennial Star)

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Historical Library  
October 1962 Issue  
Millennial Star

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Jesus Christ of Latter-day Saints, and moved to Kirtland, Ohio, U.S.A. The two met in the Church and sent on missions to Scotland.

The gospel was first taught on January 10, 1840, in Bishopston, a village near Paisley. Four days later Alexander Haughton and his wife, Jessie, were baptised in the River Clyde. They were confirmed, their children blessed and the sacrament was administered in their home.

But the church was not long permitted to proceed on its way unopposed. As interest in the gospel message grew, so did resistance to its messengers. The elders taught and testified in Bishopston, Glasgow, Paisley, Bridge-on-Weir, Kilpatrick, Houston, Johnston, Kilbarchan, Kilmalcolm, etc.



Samuel Mulliner and his family. It was this Scottish-born Elder who first took the Gospel to Scotland in 1839.

January 15, 1809. He later emigrated to Canada and there accepted the gospel. He left for Missouri, U.S.A., to join the Saints and body of the Church.

Elder Wright was born in Banff on January 27, 1804. He also emigrated to Canada and there joined the Church of

Public meetings were regularly held in a rented hall in Paisley.

The missionaries were forced to leave Kilpatrick under a shower of stones and rubbish, tongue-lashing and slanders.

246 Note: This is a family picture of Samuel and Harriet, supposedly with their five youngest children - the one in front being Cyntha Losia, with William Joseph, Robert Madison, Albert King, and Amelia Harriet in the rear. Assuming the child in front to be 4 or 5 years of age, it would have been taken around 1873 or 1877.

## CARRIED THE GOSPEL TO SCOTLAND IN EARLY DAYS

(Written by David L. Murdock.  
Comment by J Urban Allred: "My Great  
Grandfather whom I remember. See Church  
History. J. U. A." Printed in Deseret News.)

The early settlers of this valley will remember Samuel Mulliner, pioneer mill owner, farmer, tanner, missionary. It is in respect to this missionary experience and labors that we deal with in this little article. The subject of this sketch was born in Haddington, Scotland, January 15, 1809. In early life he learned the trade of shoemaker, at which occupation he labored at Dunbar. He was married on December 4, 1830, to Catherine Nisbet. Shortly afterwards they resolved to emigrate to Australia, but instead, perhaps, chiefly for want of sufficient funds they emigrated to Toronto, Canada, in 1832. What followed subsequently may well be ascribed to providential circumstances.

Shortly after arriving in Canada, he heard the gospel preached by the Latter-day Saints, and in 1837 was baptized by Timothy (Theodore) Turley. Had he gone to Australia as he intended to do, it is questionable if he might ever have heard the gospel. And it is quite certain that he could not have heard it for years afterwards, and therefore, in that event, he could not have been the first to preach the gospel in his native land, could not have been the first to baptize there in this dispensation and could not have had the honor in connection with Alexander Wright of introducing the gospel in their native land. So that with the poet we may say:

"There's a divinity that shapes our ends;  
Rough hew them how we will."

Samuel Mulliner moved his family to Springfield, Illinois, in July, 1838. At this time, he officiated as a teacher, then as an elder, and just previous to his going upon his mission he was ordained a Seventy. In July, 1839, he, with others, set out on foot for New York enroute to Liverpool and Scotland. Ultimately, the company sailed from New York, reaching Liverpool, December 3rd of that year, and Glasgow, December 20th. Elders Mulliner and Wright first visited their relatives after an absence of some years.

Early in 1840 they commenced their labors in Bishopton, a village a few miles from Glasgow. It was here that the first baptism took place and the first applicant's name for that distinction was Alexander Hay, who was baptized January 14, 1840. It is perhaps a strange coincidence, but history seems to bear out the statement that Alexander Hay fell away from the church in later years and never gathered from his native land to the land of Zion.

The gospel spread rapidly and daily and weekly new members were added to their church. In May, 1840, Elder Orson Pratt arrived in Scotland and established the first branch in Paisley, with Robert McArthur presiding. Elder Pratt and Elder Mulliner proceeded shortly afterwards to Edinburgh where a branch was also established and rapidly increased in numbers. To Elder Mulliner, therefore, belongs the credit of performing the first baptism in Scotland in this dispensation and to Elder Samuel Mulliner and Elder Alexander Wright the credit of introducing the gospel into Scotland at that time. And this was done too, by these elders traveling without purse or scrip---receiving shelter and food from friends as they went along.

## Carried the Gospel to Scotland In Early Days - Page 2

Much opposition was experienced by these early missionaries quite as much as is experienced at the present day, but they were staunch and true and performed their labors unflinchingly and were remarkably successful in gaining souls, many of whose descendants are to be found in our communities today.

Early in October, 1840, Elder Mulliner was released to return home. Elder Wright continued laboring there for a year or two after that and ultimately returned home with his parents and family.

Elder Mulliner came to the valleys in 1850 after performing another mission in the east. He would have reached here sooner but was persuaded to give up his traveling outfit to enable others to come. His was an active, busy, useful life, pioneering, establishing homes, engaged in farming, mills, tanneries, etc., as long as life and energy lasted. He has left a numerous posterity---sons and daughters, grandsons and great-grandsons, who are engaged in subduing the earth, and are scattered from Canada to Mexico---several of whom have followed in his footsteps of preaching the gospel to nations of the earth.

David L. Murdock.

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## LETTER OF APPRECIATION

Scotland, Paisley, 30 September, 1840

By a Branch of the Church of Jesus Christ of Latter Day Saints, organized in this Place on the 9th of May 1840.

Feeling ourselves much indebted to our American Bretheren in General who, under the hand of the Lord has been the means of bringing the everlasting gospel to our land, and to Elder Samuel Mulliner who has laboured amongst us coming and going since February, last, and has been a principle instrument in the hand of the Lord of gathering us together from Laens of Confusion and Creature Complaints, to the glorious hope of the Latter Day Saints.

And now that he is leaving us we feel in gratitude bound to give our testimony to his character, his walk and conversation whilst among us has been such as becometh the Gospel of Christ in which he has laboured through infirmities, oppositions and daingers, and shewn himself a good soldier of Christ and worthy to retain the office to which he has been ordained, and we know him to be an honoust, warmhearted feeling man and often has he brough comfort and consolation to the afflicted among us.

We therefore give our testimony that he leaveth us in goostanding and well beloved by the bretheren. Given by the vote of the church and signed in their name by Elders Robt. McArthur and \_\_\_\_\_ (writing looks like Robertson as the second Elder's last name).

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Settled

Our Church is  
reserved by the History  
of Jesus Christ of Latter-Day

Parsley 30 September 1840 ~

By a Branch of the Church of Jesus  
Christ of Latter Day Saints Organized in this  
Place on the 9<sup>th</sup> of May 1840

Feeling ourselves Much Indebted  
to our American Brethren in General who  
under the hand of the Lord has been the  
Means of Bringing the Everlasting Gospel  
To our Land, and to Elder Samuel Muller  
Who has laboured amongst us coming and  
going since February last and has been  
A Principle Instrument in the hand of  
the Lord of Gathering us together from  
Scenes of Confusion and Creature Complaints  
To the Glorious Hope of the Latter Day Saints  
and now that he is leaving us we feel in  
Gratitude Bound to Give our Testimony to  
his Character his Walk and Conversation  
whilst Among us has been such a Becometh  
the Gospel of Christ in which he has labored  
Through Infirmities Oppositions and Dangers  
and shown himself a Good Soldier of Christ and  
Worthy to Retain the Office to which <sup>he</sup> has  
been ordained and we know him to be an

Honour. Warmhearted Feeling. Man and  
often has he Brought Comfort and  
Consolation to the Afflicted Among us  
We therefore <sup>Give</sup> our testimony that he leaves  
us in Good standing and Well Beloved By the  
Brethren Given By the Vote of the Church  
and <sup>signed</sup> in their Name by Elders { Robt. M. Arthur  
J. P. ...

J. Muller

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## S C O T L A N D

(Copied from pages 94 and 95, Vol. III,  
Heart Throbs of the West, by Kate Carter)

Elders Samuel Mulliner and Alexander Wright arrived in Glasgow, Scotland, as the first Latter-day Saint missionaries from America to Scotland, December 20, 1839. On the following day they continued their journey to Edinburgh, where Elder Mulliner's parents resided. They were delighted to see their son and made him and his missionary companion as comfortable as possible. After a few days' rest, Elder Wright left for the north of Scotland to spend the holidays with his relatives, while Elder Mulliner remained with his parents and friends in Edinburgh and vicinity until January 7, 1840, when he began his missionary labors. Conceiving the idea of beginning operations on one side of the county, or rather country, and then work through it, he proceeded to Bishopton, a village six miles west of Paisley, on the River Clyde, where a brother in the Church, from England, resided. Towards the end of January, 1840, Elder Wright returned to Edinburgh, where he was joined by Elder Mulliner, January 31st. The two young Elders then commenced to labor in Edinburgh, and while holding a private meeting there on the evening of February 2nd, two young men, Mr. Gillispie and Mr. McKenzie, from Leith (a nearby town), who were present, rose up and testified that they were convinced of the truth advocated by the Elders, and that same evening they were both baptized by Elder Mulliner in the sea near Leith Harbor, the first baptisms in the locality later comprised in the Edinburgh Conference. Two persons only (Alexander Hay and wife, of Bishopton) had previously been baptized in Scotland.

In May, 1840, Apostle Orson Pratt arrived in Scotland, to take charge of the work, and on May 9, 1840, at a conference held at Paisley, a branch of the Church was organized, with Robert McArthur as presiding Elder. This was the first branch of the Church organized in Scotland. Up to May 17, 1840, eighty converts had been baptized into the Church in Scotland by Elders Mulliner and Wright. On May 26th, Reuben Hedlock arrived in Paisley, and at a general conference held in Manchester, England, on July 6, 1840, Hiram Clark was sent on a mission to Scotland. Elder Clark preached in Glasgow, Paisley, Bridge-of-Weir and other places, and after finishing his labors in Scotland, sailed from Glasgow, September 2, 1840, bound for America on board the steamer "Archilles." Accompanying him were Elder Walter Crane, wife and child of Glasgow, and Sister Isabel Begg, of Paisley. They were the first Saints to have emigrated from Scotland.

Elder Samuel Mulliner, having concluded a short but successful mission in Great Britain, left Glasgow October 2, 1840, and sailed from Liverpool for America on October 15, 1840, on the ship "Isaac Newton," with a small company of Scotch Saints. The passage cost 2 pounds 17s 6d for adults, and 19s 3d for children. After a most pleasant passage of forty-eight and one-half days, the company arrived in New Orleans in the evening of December 2nd. On the 4th they started on a steamboat for St. Louis, the fare being \$4 for an adult. The water in the river was low, and the immigrants were delayed several days in consequence thereof; but they finally arrived in St. Louis December 17th. Elder Mulliner was unsuccessful in his attempt to hire a boat to take the company to Nauvoo, and therefore a number of the immigrants remained at Alton, Illinois, until the following spring. This was the first company of British Saints who emigrated by way of New Orleans.

Elder George D. Watt, who was laboring as a missionary in Edinburgh, Scotland, wrote the following on December 28, 1840: "The Saints in this place are a good people. The people of Scotland are slow to believe and embrace the truth, but after they have embraced it, they are firm, yea, they would lay down their lives for the truth. The gifts and blessings of the spirit are given to many of them; some speak with tongues." (Millennial Star 1:240)

On Monday, January 16, 1843, the ship "Swanton" left Liverpool with 212 emigrating Saints, including Elder John McAuley (a local Elder, who had been presiding over the Glasgow Conference), and a number of Saints from the Glasgow Conference. The company reached Nauvoo, Illinois, April 12, 1843.

From this time on, missionaries continued to labor in Scotland, and at different times, a few of the Saints would immigrate to America, joining the members of the Church at Nauvoo, etc., until the pioneers reached the Valley of the Great Salt Lake, when the journey was continued on to that place. -----Scottish Mission History.

## AN ELDER WITH A BOOK AND A PLAN

Elder Samuel Mulliner

(Church News - July 13, 1958)

Elder Samuel Mulliner came to Bishopton, a few miles west of Paisley with his Bible, Book of Mormon, and a plan. He would begin teaching the Gospel here and proceed right across Scotland, spreading his message as he went. Bishopton was a good place to start. Elder Mulliner had a friend there - James Lea. The Elder also had a companion, Alexander Wright. Elder Wright had gone north to visit relatives, leaving Elder Mulliner to start his cross-country tour alone. The two Scotsmen had been called at Nauvoo, Illinois, in the fall of 1839, to preach in their native land.

James Lea, a convert to the Church from England, introduced Elder Mulliner to Alexander and Jessie Hay who were interested in hearing about the restoration. On January 10, 1840, the Elder held the first public meeting in Scotland. Four days later, the Hays were baptized in the River Clyde. Word of the event spread quickly. Ministers were scandalized. Sunday sermons were preached warning the people of the evil in their midst. One man challenged Elder Mulliner to a public discussion, but found to his chagrin that the ignorant Mormon knew the scriptures better than he did.

In February, Elder Wright arrived from the north and the missionary pair expanded their field of operation into Paisley, Kilpatrick, Johnstone, Houston, Bridge of Weir and other nearby communities. A mob ran them out of Kilpatrick, pelting them with rocks and garbage. Paisley was more receptive. Mrs. Grace McMaster was baptized and opened her home for meetings. Soon the home was too small. The group hired a hall, then a larger place - - - Tread's Hall on High St., well lighted with gas and with seats for 400.

At the April conference of the British Mission in Preston, England, the representatives from Scotland reported 21 members of the Church in that land. This was enough to arouse the interest of Elder Orson Pratt of the Council of the Twelve. He traveled to Paisley with the missionaries to see for himself. On May 9, a conference was held at Paisley, and a branch organized. Robert McArthur was chosen presiding Elder. As the Church grew, opposition kept pace. Ministers continued their anti-Mormon preaching. The owner of a cotton mill threatened to fire any employee who went to the Mormon meetings.

The missionaries advanced into Glasgow, hired a hall at Anerson University and plastered the city with posters. This stirred up considerable interest. By August 8, 1840, a dozen converts had been baptized and on that date the Glasgow Branch was organized. Emigration to Zion kept the branches from attaining any real strength for the next hundred years. Missionaries continued to labor in the Glasgow area and many Scots were converted, but the branches continued to meet in rented halls.

In 1882, David McKay, a northern Scot who had gone to Utah and then returned to his homeland as a missionary, presided over the Glasgow Conference. He and his immediate successors established Sunday Schools and Relief Societies in the branches. Seventeen years later, Elder McKay's strapping son, David Oman, was appointed president of the conference. The mission president predicted that Elder McKay would one day stand high in the councils of the Church. The next time the Glasgow members saw him, he was an apostle. He came again as President of the Church to organize the Scottish-Irish Mission in 1961. Headquarters were established in the Renfrew-Paisley area.

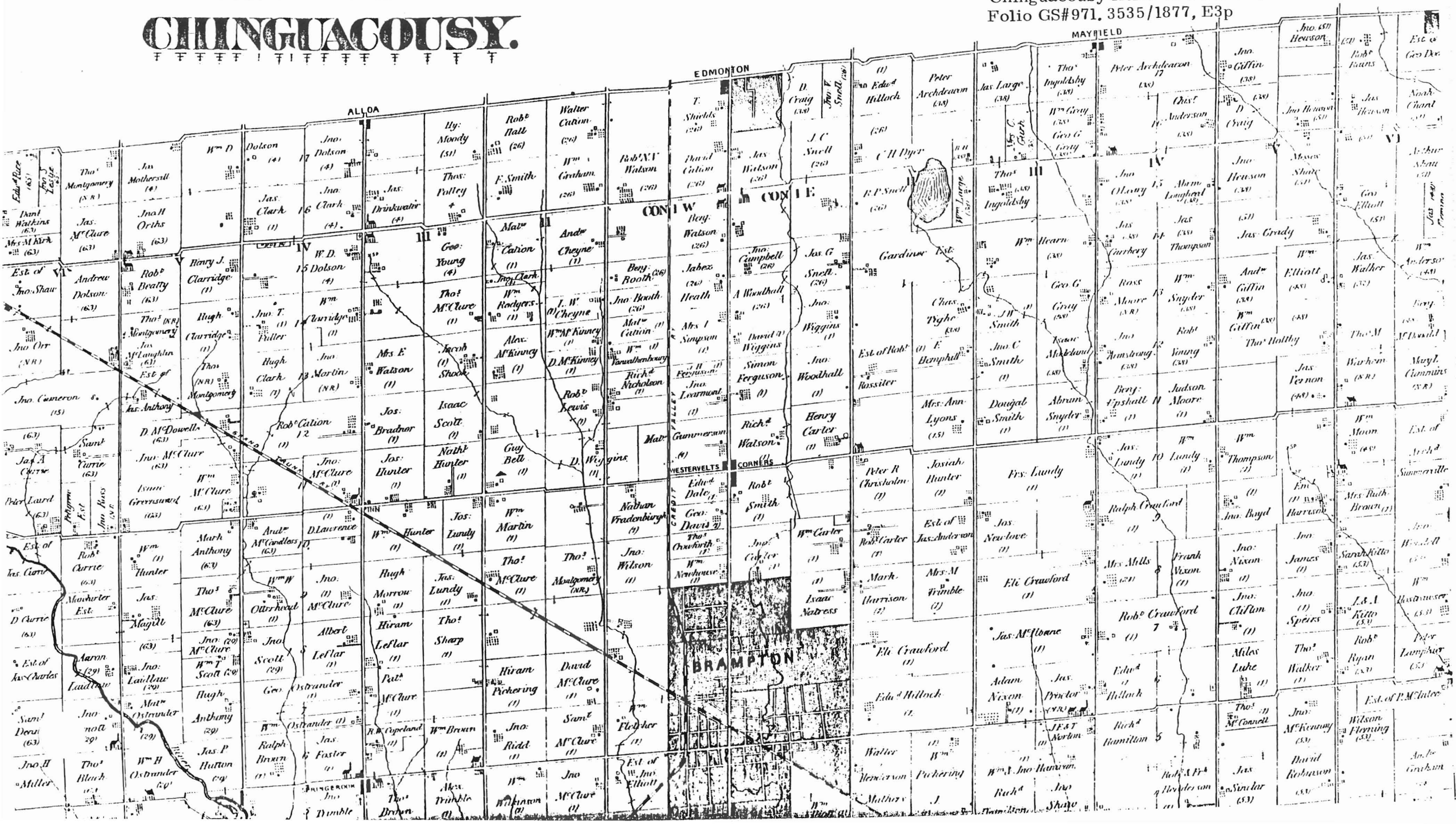
On August 28, 1962, President McKay was in Glasgow once more, this time to organize the first stake in Scotland.---Arnold Irvine.  
Sources: Manuscript histories of the Scottish Mission, Glasgow Stake and Glasgow Ward.

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# SOUTHERN PART OF CHINGUACOUSY.

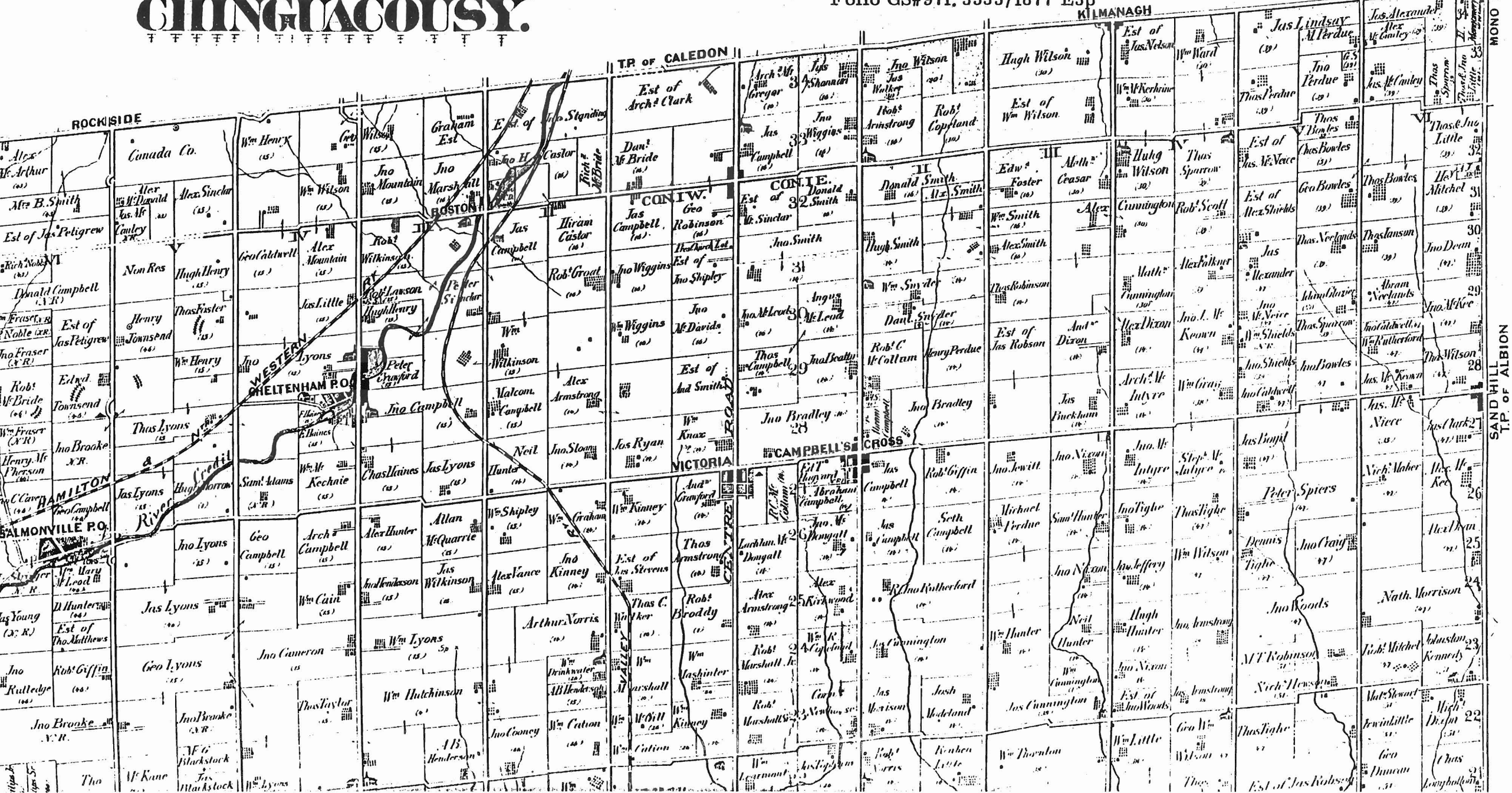
Chinguacousy Atlas of Peel Co. Ontario  
Folio GS#971. 3535/1877, E3p





# NORTHERN PART OF CHINGUACOUSY.

Chinguacousy Atlas of Peel Co. Ontario  
Folio GS#971. 3535/1877 E3p



# COUNTY OF PEEL DIRECTORY for 1837

Taken from  
George Walton's Directory  
for the Home District, 1837

Printed by T. Dalton and W. J. Coates

ALBION.		ALBION.		ALBION.		CALEDON.		CALEDON.	
						East of Hurontario Street.		West of Hurontario Street.	
CON. NO.		CON. NO.		CON. NO.		CON. NO.		CON. NO.	
Armstrong Edward	9 18	Jeffery Allan	4 14	Ruston James	9 24	Harken Bern'd	1 2	Browster Hugh	3 27
Atcheson John	5 1	Jefferson Henry	5 24	Sherwood Fred	7 16	Harris Tho's	3 20	Browster Jas	3 28
Austin James	5 4	Jessup William	7 6	Shineman Chas	4 16	Harris Wm	2 17	Burnett Walter	4 8
Barry Nicholas	2 1	Johnson Thomas	8 18	Scully Simon	3 30	Harris Tho's	2 18	Cameron John	4 10
Beatty George	4 3	Johnson George	8 8	Shore John	5 7	Harrigan David	6 8	Carmichael Gilbert	5 7
Beilby Samuel	7 20	Johnson Robert	8 19	Shore Robert	6 23	Henry Robert	4 24	Clark Jas	1 11
Black James	8 12	Johnson James	8 14	Shore Widow	7 24	Higerty Geo	1 3	Clones Alex	2 5
Blair E	3 16	Johnson John	7 6	Shore Richard	4 13	Higson Wm	6 4	Cooper John	3 12
Bolivar Thomas	1 15	Jones James	4 17	Shore Wm	5 14	Hillock John	1 21	Coulter James	5 11
Botton Charles	7 8	Kearnes Simon	1 25	Shore John	6 13	Hillock Alex	1 22	Crawford Duncan	5 29
Botton Henry	7 8	Kearnes William	2 29	Smith John	2 23	Hilliard Geo	1 13	Crawford Jno	4 20
Bowes Thomas	8 13	Kearnes John	2 27	Snell James	6 3	Howe Henry	3 16	Crawford Alex	4 20
Bowles David	5 25	Kearnes Thomas	3 30	Spencer George	2 31	Howarth Wm	5 24	Creaton John	4 4
Bowles Elizabeth	5 24	Kearnes James	2 25	Squires Wm	4 23	Hunter Adam	3 15	Crooks Wm	4 14
Bradley Richard	6 14	Keating James	7 15	Squires Arthur	4 22	Huston James	5 25	Cummings John	5 25
Bradley John	5 14	Kells George	6 3	Sterne B Samuel	6 9	Jackman Ja's	2 22	Curry Donald	6 9
Bradley Thomas	6 18	Kellun James	1 30	Stinson Edward	2 34	Johnston Wm	2 28	Davidson John	1 22
Briggs John	7 15	Kellington Wm	8 17	Strong Henry	2 5	Judge John	4 6	Davidson Jas	3 2
Briggs Stephen	7 23	Kenny Patrick	9 24	Sullivan Daniel	5 30	Judge William	4 10	Davis John	6 11
Britt Thomas	1 36	Kinney Peter	2 28	Sullivan John	3 22	Kelly Patrick	6 6	Dawson John	3 24
Brown John W	3 19	Kirby Francis	1 1	Switzer Daniel	2 13	Kenedy Pat'k	3 9	Dick David	3 6
Calcott John	2 4	Lang James	2 19	Switzer Wm	4 14	Kellop Arch'd	3 14	Dodds William	3 24
Caldwell John	5 4	Lantrey Matthew	1 23	Taylor Thomas	3 9	Lee Michael	6 7	Doolan John	6 17
Caldwell William	5 3	Lantrey Thomas	7 22	Taylor Abraham	7 19	Lemon Henry	5 21	Eagle W	6 5
Carey Hugh	1 24	Lee John	1 4	Taylor Walter	4 9	Lemon Neil	2 14	Eakins John	3 25
Carr John	2 3	Lindsay Joseph	1 2	Taylor Henry	5 24	Lemon Arch'd	3 12	Eakins William	3 25
Carrol Martin	3 26	Lindsay Wm	1 2	Taylor George	5 11	Lemon Duncan	3 13	Egan Jas	1 27
Carrol Michael	3 26	Lindsay John	1 5	Terry Paschal	1 17	Maxwell Wm	1 10	Ellis Edward	3 29
Cheavin William	2 22	Lock Archibald	4 25	Thomas Robert	1 25	Mool Joshua	1 16	Farley Lawrence	1 16
Clark Peter	7 5	Long John	7 12	Thompson Thomas	1 3	Murphy John	3 6	Faulkner Wm	2 17
Claridge William	2 22	Long James	8 13	Trainor Michael	4 29	Murphy Tobias	2 7	Fletcher Angus	6 6
Coates John	8 22	Lougheed Robert	7 9	Trainor Patrick	9 21	Murphy John	3 5	Foster William	5 4
Coates James	8 23	Lougheed Robert	3 9	Trainor James	8 25	Murphy Cornelius	2 7	Foster Salem	5 5
Colley John	7 9	Lougheed James	5 9	Vance John	1 31	Muir Duncan	3 11	Franks Fred'k	4 4
Connell John	1 15	Lougheed George	4 9	Vance John	2 2	McBride Neil	5 13	Franks Adam	5 10
Copeland William	5 12	Lougheed John	4 8	Vannorman R	2 27	McBride Sam'l	2 1	Franks Wm	5 10
Corbett George	3 17	Lougheed James	4 9	Walford Samuel	5 10	McBride Wm	1 3	Gillis Jno	5 9
Coulter Thomas	1 8	Lougheed Robert	2 7	Wallace Edw	4 32	McCarter Cuilen	3 15	Gillis Dugan	6 7
Coulter George	1 9	Lougheed James	4 9	Wallace John	3 28	McCarter Duncan	3 16	Girty George	1 5
Crawford Robert	2 28	Lougheed Robert	2 7	Wardle Thos	9 17	McCarty Denis	6 7	Girty Owen	1 4
Crozier William	1 7	Lougheed James	4 9	Wardle Wm	7 16	McCleochlan Daniel	6 21	Gordon Conrad	4 26
Daly William	3 24	Lougheed John	4 8	Ward James	7 2	McCorneack Widow	5 22	Hagerman Joachim	3 1
Davis George	3 24	Lougheed James	4 9	Watson Robert	3 20	McDavid Patrick	3 5	Hamilton Jno	4 22
Dennis William	10 20	Lougheed Robert	2 7	Wilson James	7 22	McDonald Daniel	6 12	Hopes William	4 1
Dexter A	2 10	Lougheed James	4 9	Wilson Wm	2 21	McDonald Alex'r	5 15	Howe Jacob	2 24
Dick Alex	4 6	Lougheed George	4 9	Wilson James	3 21	McGibbon Duncan	3 14	Hunter James	6 3
Dismore James	8 7	Lougheed John	4 8	Wilson James	5 30	McGilver Duncan	3 12	Hunter Robert	2 13
Dixon Joseph	9 10	Lougheed James	4 9	Wilson Timothy	3 27	McGough Jno	1 30	Hunter James	2 30
Dolan Joseph	4 20	Lougheed Robert	2 7	Williamson Wm	3 10	McKennon T	6 14	Jackson David	3 11
Dolan Hugh	5 20	Lougheed James	4 9	Wright James	1 33	McKennon John	5 12	Johnson John	6 5
Donaghue Peter	5 31	Lynch Patrick	3 29	Young James	1 20	McKennon John	4 13	Kennedy Danl	2 26
Donaghue Joseph	2 30					McKennon Daniel	4 13	Kirkwood Jno	6 1
Downey David	8 19					McKennon Allan	5 12	Kirkwood Wm	6 2
Downey William	8 15					McKennon Martin	3 13	Kirkwood Robert	6 2
Downey Henry	9 16					McMillan Rev. D	5 14	Leach Archd	4 5
Downey Henry	9 16					McQuarry F	4 15	Lemon Wm	4 19
Downing Cornelius	3 19					McQuarry Daniel	4 14	Lemon Joseph	4 18
Drummond Widow	1 27							Peter	5 19
Duncan Geo	4 15							John	1 18
Dunclue S	7 25							Wm	5 4
Duffy James	5 11							Jas	2 27
Duke John	8 14							Geo	4 25
Dwyer Michael	3 20							James	2 30
Elliott Thomas	1 12							Edw'd	5 17
Erwine George	3 31							thor Arch'd	5 9
Erwine George	4 10							thor Alex	5 1
Evans Widow	1 26							thor Donald	5 21
Fellows James	2 28							thor Peter	5 10
Felstead John	3 29							ide John	4 3
Fenarty Matthew	4 31							ll John	2 19
Fenarty John	4 31							ll Arch	1 3
Finch Robert	1 13							arter Donald	5 21
Fletcher Joseph	1 28							arter Peter	5 10
Fowler Martin	4 27							arter Alex	5 1
Francis Henry	2 10							nnell John	12 1
								nnell Arch'd	2 1
								nnan Wm	3 18
								nnan Robert	4 21
								nnan John	4 21
								nnan John	2 26
								onald Jno	2 4
								onald Jno	4 2
								onald Neil	5 9
								onald William	6 1
								McDonald Danl	1
								McDougall Dunc	60
								McGregor John	1
								McGregor Dunc	1
								McGregor M	1
								McGregor Charles	1 2
								McGregor Jno	5 20

POPULATION—



CHINQUACOUSY.			CHINQUACOUSY.			CHINQUACOUSY.			CHINQUACOUSY.			GORE OF TORONTO.		
East of Hurontario Street.			East of Hurontario Street.			West of Hurontario Street.			West of Hurontario Street.			Northern Div.		
CON. NO.			CON. NO.			CON. NO.			CON. NO.			CON. NO.		
McDougald Alex. . . . .	1	28	Wiggins Geo- . . . . .	2	20	Fraser James . . . . .	6	23	Oney Samuel. . . . .	6	17	Eaton John . . . . .		
Mellarg Jas. . . . .	2	22	Wiggins John . . . . .	1	13	Freeman Jno . . . . .	4	17	Ostrander Lloyd. . . . .	4	7	Erwine John . . . . .	9	9
McIntyre Patrick. . . . .	6	5	Wiggins Wm . . . . .	2	12	Fuller Cornel's. . . . .	4	14	Ostrander James. . . . .	6	5	Erwine Wm. . . . .	7	8
McIntyre Arch'd. . . . .	2	19	Wigginton Thomas . . . . .	4	18	Fuller Levi . . . . .	4	14	Ovens Robert . . . . .	4	10	Fenelon John. . . . .	9	12
McKenny Jno. . . . .	4	5	Wilcox John . . . . .	3	8	Gardener Wm. . . . .	5	12	Page Aaron. . . . .	6	7	Figg Wm. . . . .	7	8
McKenny John. . . . .	5	14	Wilcox Daniel. . . . .	3	8	Gilbraith Clark . . . . .	5	12	Peasley Rob't. . . . .	1	23	Fitzpatrick Peter. . . . .	9	10
McKee Alexander . . . . .	6	26	Wilkinson Wm. . . . .	2	8	Graden John . . . . .	3	18	Petch James. . . . .	6	22	Fletcher Dickenson . . . . .	9	4
McKechnie Donald . . . . .	2	18	Wilson John. . . . .	6	6	Graham Arch . . . . .	3	34	Phalen John. . . . .	4	1	Foster Wm . . . . .	9	6
McKechnie Arch'd . . . . .	2	16	Williamson Jas. . . . .	6	30	Greensword Tim'y . . . . .	5	11	Pharons John. . . . .	2	19	Foster Thomas. . . . .	10	4
McLaughlin Thos . . . . .	4	26	Woodie John . . . . .	1	14	Halenger Geo . . . . .	1	9	Pharons David. . . . .	2	11	Fox Thomas . . . . .	8	6
McLeod John . . . . .	1	30	Woolfe John . . . . .	2	5	Hammond William . . . . .	1	2	Phillips Alex'r. . . . .	6	15	Fleming John . . . . .		
McNeal John . . . . .	1	25	Woods Nathan. . . . .	4	23	Hare Isaac . . . . .	2	16	Phillips Wm. . . . .	6	15	Givins Lawrence . . . . .	9	13
McNeece Jas . . . . .	5	32	Woods George. . . . .	4	23	Hartley Robt . . . . .	2	15	Phillips Henry. . . . .	6	23	Grant Simon P. . . . .	9	15
McTaggart Arch'd . . . . .	1	28	Woods James . . . . .	5	24	Haynes Chas. sen'r . . . . .	4	20	Phillips Thos . . . . .	6	23	Hall George . . . . .	12	17
McNelson Robt . . . . .	3	33	Usher Michael. . . . .	4	2	Haynes Chas. jun'r . . . . .	3	22	Ransier George. . . . .	1	16	Haren Michael. . . . .	8	6
Nesbitt Wm. . . . .	6	2	Vanfleet Wm . . . . .	1	9	Henderson David . . . . .	4	22	Raven Adam . . . . .	6	18	Harkins James . . . . .	10	16
Nesbitt Murray. . . . .	6	5	Vanvolkenburgh N. . . . .	2	9	Hicks Geo. B. . . . .	5	30	Raven Wm. G. . . . .	6	18	Harrison Geo . . . . .	10	12
Newhouse Anthony . . . . .	1	23	Vanwyke Gilbert . . . . .	1	24	Hicks Sam B. . . . .	5	30	Rice Edward. . . . .	5	19	Harrison Wm . . . . .	9	8
Nixon Wm. . . . .	5	3	Vernon John. . . . .	5	10	Hicks John A. . . . .	5	20	Robinson Geo. . . . .	1	33	Hayes James . . . . .	8	9
Nixon Francis . . . . .	4	6	Yeoman Henry. . . . .	6	27	Hogg Samuel . . . . .	3	1	Ryan David. . . . .	1	28	Hazard Wm. . . . .	11	12
Nixon Jno. . . . .	4	8	Young James . . . . .	6	9	Hogg Alex'r. . . . .	1	15	Sanderson Joseph. . . . .	4	12	Hegler Christian. . . . .	12	16
Nixon Ross. . . . .	4	8			Holmes Wm. . . . .	1	9	Sanderson Samuel. . . . .	4	12	Herring Michael. . . . .	8	9	
Nixon Alexander. . . . .	5	8	POPULATION—			Hunter James . . . . .	1	19	Seed Jno . . . . .	1	26	Hewgill Wm. . . . .	10	5
Nixon Henry . . . . .	3	32	Males under 16, 519			Hunter Wm. . . . .	4	3	Scott Isaac . . . . .	3	12	Hogg Patrick . . . . .	7	4
Nixon Frederick. . . . .	2	31	Males above 16, 482			Huxley Mary . . . . .	1	9	Scott Wm. . . . .	1	5	Holt Wm. . . . .	8	9
O'Neal Joseph. . . . .	4	14	Females under 16, 503			Hutton Alex'r . . . . .	3	4	Scott Jas. . . . .	4	10	Hosler Rich'd. . . . .	7	3
O'Strazer Jacob . . . . .	0	7	Females above 16, 417			Hyett John . . . . .	6	4	Scott Abraham. . . . .	5	8	Hutchinson Francis . . . . .	11	15
Owens Owen . . . . .	5	20	Total, 1921.			Johnston Wm. . . . .	2	16	Scott Thomas . . . . .	4	21	Hutchinson Wm. . . . .	11	15
Page Ephraim. . . . .	5	34	CHINQUACOUSY.			Johnston Elijah . . . . .	3	20	Sharp James . . . . .	2	8	Irwin John. . . . .	9	9
Parker John. . . . .	6	10	West of Hurontario Street.			Johnston Jds. . . . .	2	10	Shaw Alexander. . . . .	5	14	Irwin Wm . . . . .	7	8
Parker David. . . . .	6	10	Adams John . . . . .			Johnston Duncan. . . . .	3	2	Shields John. . . . .	1	17	Kearnes Michael. . . . .	10	13
Patmore Indas. . . . .	5	17	Alexander William . . . . .			Kelley Joshua. . . . .	1	20	Shook Jacob. . . . .	3	13	Kelly Edward. . . . .	11	13
Pearrau John . . . . .	5	9	Alexander Alex. . . . .			Kelly Jas. L. . . . .	5	16	Silverthorn Jon'n. . . . .	4	18	Lalor M. . . . .	10	17
Peckett George. . . . .	6	8	Allison John . . . . .			Kennedy Jas. . . . .	6	16	Simpson John . . . . .	1	13	Langan Peter. . . . .	9	9
Pennall Alex. . . . .	2	34	Anderson Thomas . . . . .			Kent William . . . . .	6	3	Sinclair Alex'r. . . . .	5	33	Lawrence Elisha. . . . .	9	2
Perdue Mich'l. . . . .	3	26	Anderson John. . . . .			Kirk John. . . . .	6	16	Sinclair Dan'l . . . . .	1	30	Lawson Wm . . . . .	8	4
Perdue Henry. . . . .	3	26	Anthony John. . . . .			Knowles Samuel. . . . .	3	28	Sinclair Angus. . . . .	2	32	Linton Wm . . . . .	9	4
Perdue James . . . . .	5	33	Anthony Abraham . . . . .			Lake Reuben . . . . .	2	33	Sinclair Malcolm. . . . .	3	31	Linton Wm . . . . .	9	4
Perdue Thos. . . . .	5	34	Archison John. . . . .			Lake Peleg. . . . .	2	33	Sinclair Arch'd. . . . .	3	31	Linton Mosses. . . . .	9	5
Perdue John. . . . .	5	33	Armstrong Robert. . . . .			Lefflar John. . . . .	6	2	Sloan John. . . . .	2	28	Longman Jas . . . . .	7	12
Perdue Thos. . . . .	5	32	Arnott Henry . . . . .			Lefflar Hiram. . . . .	3	8	Smith John. . . . .	6	33	Loughheed David. . . . .	7	7
Pickard Arch. . . . .	1	8	Arnott John. . . . .			Lefflar Wm. D. . . . .	4	8	Smith James. . . . .	6	28	Loughheed Wm. . . . .	7	7
Pickard Elijah. . . . .	1	8	Baker Thomas. . . . .			Lesslie George. . . . .	6	20	Smith Benajah . . . . .	5	10	Madgeon John. . . . .	8	10
Plummer Wm. . . . .	3	14	Barber Isaac. . . . .			Lindsay Rob't . . . . .	6	12	Standing John . . . . .	2	31	Madgeon Dennis . . . . .	8	10
Pollard Joshua. . . . .	1	11	Barnett William. . . . .			Little Robert . . . . .	1	8	Stephens James. . . . .	1	26	Maheer Daniel . . . . .	11	15
Proctor Sam'l. . . . .	1	17	Beatty Robert. . . . .			Londy Thomas . . . . .	3	9	Taylor Thos. . . . .	1	13	Mankaney Patrick. . . . .	9	11
Proctor Simon. . . . .	3	6	Bell Guy. . . . .			Longley Jacob. . . . .	3	30	Thackeray Joseph. . . . .	2	12	Mankaney Anthony . . . . .	9	11
Randall Joseph. . . . .	6	14	Bigham Thos. . . . .			Loop John. . . . .	4	9	Thompson Thomas . . . . .	2	1	Maxwell Samuel . . . . .	7	7
Ransier Andrew. . . . .	1	17	Blackstock M. . . . .			Lowas William . . . . .	1	14	Thompson G. C. . . . .	4	19	Maw James. . . . .	12	14
Reed James. . . . .	6	23	Boyle Joseph. . . . .			Lowas Isaac. . . . .	1	7	Tremble James. . . . .	3	5	Maw Robert. . . . .	7	17
Reed Thomas. . . . .	5	28	Bradner Joseph . . . . .			Lloyd George. . . . .	5	19	Vales Richard. . . . .	3	33	Menkin Daniel. . . . .	8	14
Richardson Jas. . . . .	5	3	Bratt Joseph . . . . .			Lyons George. . . . .	5	29	Vanwycke Corn's. . . . .	1	24	Middleton J. & R. . . . .	9	2
Robinson Joseph. . . . .	6	28	Brook David. . . . .			Lyons James, sen'r . . . . .	4	23	Walker George. . . . .	6	25	Mitchell Wm. . . . .	7	1
Robinson Sam'l. . . . .	6	26	Brooks Cooper. . . . .			Lyons James, jun'r . . . . .	5	29	Wallis Wm . . . . .	3	15	Mitchell Wm. . . . .	7	1
Robinson Francis. . . . .	4	21	Buchanan Jno. . . . .			Mack Peter . . . . .	2	2	Wallis Benjamin. . . . .	3	14	Morrison Hugh. . . . .	7	15
Robinson John. . . . .	3	30	Buchanan Wm. . . . .			Maguire Thos. . . . .	4	20	Wallis George . . . . .	3	18	Morrison Jas . . . . .	9	5
Robson Thos, jun'r . . . . .	2	27	Buffy William. . . . .			Manary Rob't . . . . .	6	6	Walsh John. . . . .	1	12	Morrison Wm . . . . .	8	15
Robson James. . . . .	5	21	Bulman John. . . . .			Manary James. . . . .	6	6	Watson William. . . . .	3	13	Murphy Thos . . . . .	7	13
Robson Thos, sen'r . . . . .	3	28	Calder Robert. . . . .			Marshall James. . . . .	2	22	Warner Mathew. . . . .	5	3	McCormacnick M'l . . . . .	9	16
Rutherford John. . . . .	4	6	Calder Charles. . . . .			Marshall Wm. . . . .	2	22	Warnwick Samuel. . . . .	5	23	McGrath Patrick. . . . .	10	9
Ryans Rich'd. . . . .	4	14	Calder Alex. Rob't . . . . .			Marshall Rob't. . . . .	2	22	Wellington Sparoc. . . . .	1	21	McGee James. . . . .	7	12
Sanderson David . . . . .	3	22	Caldwell Robert. . . . .			Marshall Wm. . . . .	1	5	Westervelt James. . . . .	1	11	McKenzie John . . . . .	9	17
Sanderson Jno. . . . .	6	9	Caldwell Matthew. . . . .			Martin John. . . . .	4	13	Whetham James. . . . .	5	11	McLean Hector . . . . .	10	13
Sanderson Joseph. . . . .	6	9	Caldwell John. . . . .			Martin John. . . . .	3	33	Whetham Wm. . . . .	5	7	McLean Thos. . . . .	10	16
Scanlan Patrick. . . . .	3	15	Cameron Geo. . . . .			Matthews Thos. . . . .	5	21	Wilkinson Wm. . . . .	3	32	McLean John. . . . .	10	16
Scott Jno, sen. . . . .	1	6	Campbell Geo. . . . .			May George. . . . .	6	2	Wilkinson Jos. . . . .	3	32	McQueen Jas . . . . .	8	8
Scott Jno, jun . . . . .	1	3	Campbell Malcolm . . . . .			May John. . . . .	4	6	Wilkinson Jno. . . . .	2	5	McVean Peter. . . . .	10	17
Shann Robert. . . . .	5	1	Campbell Duncan. . . . .			Miller John . . . . .	6	6	Willis Richard. . . . .	2	1	McVean Archibald . . . . .	8	8
Shaw Beas. . . . .	3	4	Campbell Nancy. . . . .			Minnow John. . . . .	6	8	Willis Wm. . . . .	2	2	McVean Alexander . . . . .	8	8
Shaw Arthur. . . . .	6	15	Campbell John. . . . .			Mishler Elias. . . . .	3	7	Wilson John. . . . .	1	9	McVean Peter. . . . .	8	8
Sheals Robert. . . . .	5	31	Campbell Wm. . . . .			Mitchell Matthrow. . . . .	2	8	Wilson Geo. . . . .	4	33	Natrisa Isaac . . . . .	11	11
Sheals Robert, jun . . . . .	6	32	Campbell Wm. . . . .			Moody John. . . . .	3	17	Worts Morice. . . . .	4	3	Natrisa Thos . . . . .	9	9
Sinclair John. . . . .	1	19	Campbell Alex. . . . .			Moore John. . . . .	2	14	Wrathem Richard. . . . .	4	8	O'Brien Dennis. . . . .	10	10
Skelding John. . . . .	2	11	Campbell P. S. . . . .			Morrison Duncan . . . . .	5	34	Wray Wm . . . . .	2	18	O'Connell Nicholas . . . . .	10	10
Smith Andrew. . . . .	2	32	Carmichael Arch'd . . . . .			Morrow Hugh. . . . .	3	9	Wright Joseph. . . . .	1	6	O'Connell Abraham . . . . .	8	1
Smith Robt. . . . .	1	10	Cation David. . . . .			Mothersell Robert. . . . .	4	21	Young David. . . . .	3	21	Pannan Wm . . . . .		

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ONTARIO HISTORICAL  
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ONTARIO  
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### 1834-38



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MARCH 1966

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THE PRESIDENT'S MESSAGE

NOTES



N<sup>o</sup> 455 -

May 7<sup>th</sup> A Blessing by John Smith, Patriarch, upon the head of Samuel Mulliner, son of Samuel & Janet, born Jan 15<sup>th</sup> 1809 at Waddington East Lothian, Scotland. W<sup>h</sup> Samuel I lay my hands upon thy head in the name of Jesus Christ, & place upon thee the blessing of a father, thou art a lawful heir to all the blessings of Abraham Isaac & Jacob & to the same priesthood that was dealed off in Egypt in the son of Joseph, with all its powers which shall be manifest unto thee in due time; in as much as thou art faithful in thy calling as an elder of Israel, thou shalt be blessed according to thy heart; God shall make thee a mighty instrument in rolling forth the cause of Zion, gathering out the remnants of Jacob from among the Gentiles, removing stumbling blocks from before the eyes of this generation; no power on earth shall stay thy hand; thou shalt go forth as a mighty man, & like a man of war thou shalt prevail over all that oppose thee; thy heart shall be enlarged, thy tongue shall be loosed; thou shalt proclaim the gospel by the power of Christ, & put this generation to shame; thou shalt gather thy thousands & lead them to Zion from among the Gentiles, & the islands of the sea; thou shalt have much riches for the building up of Zion; thy posterity shall be numerous & thy name shall be honorable in the church forever; the number of thy years shall be according to thy faith, so as all things the prophets have spoken concerning Zion be accomplished, & enjoy all the blessings of the Redeemer's Kingdom; if your faith was not fail these words shall not. I seal them upon thee in common with thy companion <sup>Abner</sup> Albert Bayly.

N<sup>o</sup> 459 -

A Blessing by John Smith, Patriarch, upon the head of



PATRIARCHAL BLESSING OF ELIZABETH SMITH MULLINER JONES  
(Wife of John Markland Jones)

Given in Great Salt Lake City, March 6, 1857, by John Young upon the head of Elizabeth Smith Mulliner Jones, born March 7, 1836 in Upper Canada, a daughter of Samuel and Catherine Mulliner.

Sister Elizabeth, in the name of the Lord Jesus Christ, I lay my hands upon your head to bless you and to seal upon you the blessings of the everlasting gospel which you are entitled to, being a literal descendant of Ephraim, and heir according to Jeromia, a daughter of Abraham, and I bless you in the name of Israel's God. You have embraced the gospel in your youthful days, gathered with the saints to be a pilgrim and a stranger upon the earth, and inasmuch as your heart is honest before the Lord, the blessings of the heavens and the earth are yours. I say unto you, Sister Elizabeth, that you shall be blest with the blessings of health and life, for I now confer them upon you, and you shall enjoy better health from this time forward than you have usually had; you shall be blest in your family.

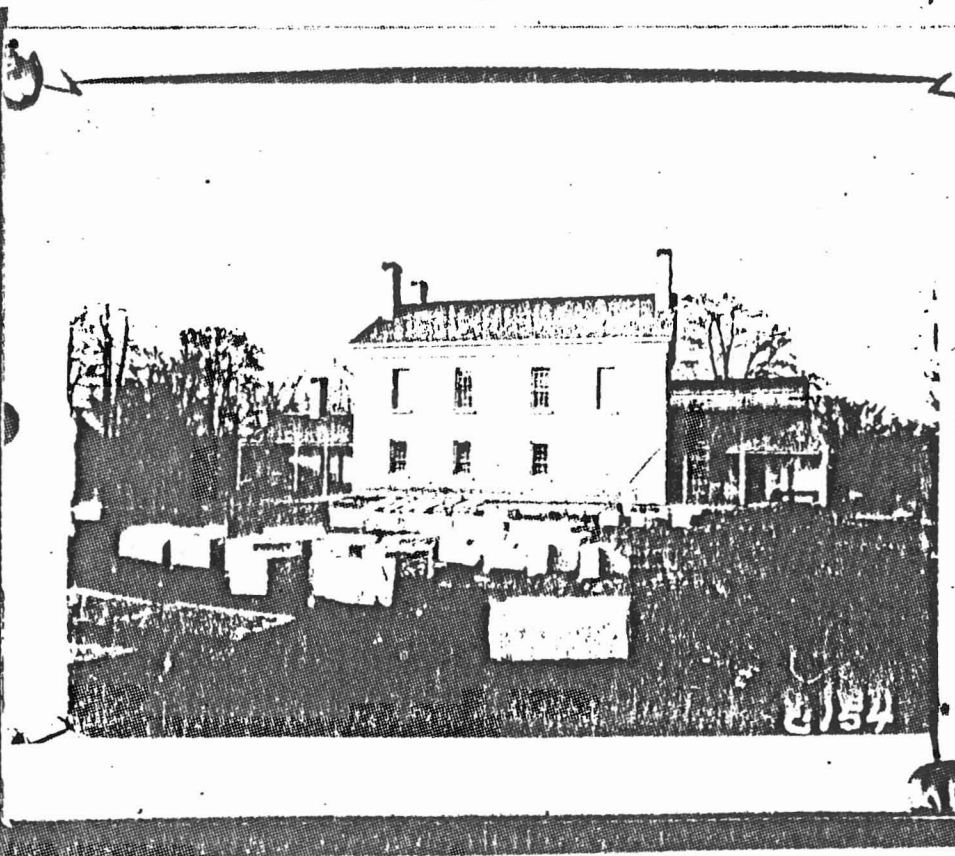
Thou art entitled to hold a position of the Holy Priesthood with your husband; thou shalt be a blessing to your Father's house and to thy progenitors and to all thou shalt associate with. Now as much as you will seek wisdom and knowledge, you shall have them and the gift and spirit of discernment, have power to control yourself, your household and all around with propriety. If you desire it, you shall live to a good old age upon the earth, even to see the redemption of Zion, the gathering of Israel and the downfall of Anti-Christ's Kingdom. You shall be blest with the blessings of the earth, see good days in the land of the living, and your heart shall rejoice in common with the saints of God. You shall be a Mother in Israel, your posterity shall be numerous and they shall call you blessed in consequence of the integrity of your heart. Inasmuch as you are willing to abide a celestial law, I can seal celestial blessings upon you, and say you shall be exalted on high. You shall have power to come forth in the resurrection of the just, if you will abide the laws of the prophets of God in these last days.

You shall see the day, Elizabeth, when you will be blest with the blessings and things of the earth that you can administer to the wants of the needy, and the Lord will open the way before you, with your husband and if you will be humble and diligent, I can seal the riches of eternity upon you. I ask my Heavenly Father to let His Holy Spirit rest upon you from this time henceforth and forever, and that you may be gathered with the Saints in all places when they shall be gathered; be a comfort and a consolation to many, and finally be crowned with the redeemed and sanctified in a land where you will no more be sick and all which blessings I seal upon you this day by virtue of the Holy sealing power which is given me to bind upon the earth and seal in heaven; I do it in the name of the Father, Son and Holy Ghost, even so, Amen.

Signed - John Young  
L. A. Long, Scribe



P		TEMPLE SALT LAKE	
NO.	NO.	BOOK	PAGE
50155		62852	1
NAME NISBET, John			
BORN chr 10 Sep 1769			
WHERE North Berwick, E. Loth, Scotl			
DIED			
F. Robert Nisbet			
M. Marlon Dickson			
MD. to Janet Runciman			
FR. Charles M. Howe 3 gg son			
BAPT. 8 Nov 1966 PROXY Harvey E. Pace			
END. 13 Dec 1966 I PROXY John K. Russell			
SLD H. W. PARENTS			
WAC - 17 Nov 1966			
Pr. George Burger			



P		INDEX CARD TO Nauvoo		TEMPLE RECORDS	
No.	No.	200	Book	B	Page 19
Name in full Mulliner- Samuel					
When born 15 Jan. 1808 or 1809					
Where born Haddington, East Lothian, Scotland					
When died 23 Feb. 1891					
Father Samuel Mulliner					
Mother Janet Sutherland					
When Married 4 Dec. 1830 10@Katherine Nisbit *					
Children					
Heir self Rel.					
When baptized 10 Sept 1837 When endowed 24 Dec. 1845					
When sealed 15 Apr. 1848 7K-516-14 (over)					
Remarks 2aa-1 7-392-6 7H-743-6					

sld. 15 Apr. 1848 to Armelia R. Berry  
sld. 16 Aug. 1853 to Mary Ann Richardson  
sld. 4 Oct. 1860 in Pres. office to Ann Royal (time)

Archive sheet shows:  
birth: 15 Jan 1809

The picture to the left is of the Endowment House -  
Northwest corner of Temple Square - looking west  
(P 1300; C-154 - Church Historical Dept.) G. S.

It was in this endowment house where Samuel and Catharine  
were sealed on 10 April 1856. (Batch M183394; Ser. 1663) G. S.  
Also, Samuel and Mary Ann Richardson were sealed on  
16 Aug 1853. (Batch M183393; Ser. 1663) G. S.  
(Also, J. Urban Allred's notes)

CAMP JOURNAL - WARREN FOOTE COMPANY

June 12, 1850 to September 26, 1850.

(Source: Church Historical Department  
M. S. d 686, Warren Foote  
Emigration Company Journal)

(Copied precisely as written)

The company was organized on the 12th of June by Elder Orson Hyde on the camping ground 2 miles from the ferry above Bethlehem; Warren Foote appointed Captain of the hundred and Otis Lysander Terry, Captain of the first division and William Wall, Captain of the second division. On the 17th, our whole company camped on a creek about 3 miles West from the ferry where the officers met and passed the following resolutions for the intended benifit of the company while journeying to the valley of the Salt Lake.

1st. Samuel Mulliner was chosen clerk for the camp while journeying.

2nd. Resolved that the company will arise in the morning when the horn shall blow at 4 o'clock and after the necessary preparation for starting the horn shall blow for prayers, also the horn shall blow for prayer every evening at 1/2 past 8.

3rd. Resolved that if any of the company while on gaurd shall neglect his duty by sleep or otherwise, for the first offence he shall be reported from the stand and if afterward found guilty of neglect he shall be again reported and be subjected to extra duty in day time herding cattle.

4th. Resolved that any member of this camp who is in the habit of profane swearing and after being reproved by their captain shall still præsist they shall be published from the stand.

5th. Resolved that if any person practice unnessecary cruelty to their animals and after being reproved shall presist in such cruelty they will be brought before the captains of the camp who shall levy such fine or punishment as they deem just.

On the eve of the 18th these resolutions was presented to the first division and accepted unanimous. The 2nd division was not in camp owing to a birth which took place in their camp.

Resolved that no fire arms loaded and primed or caped shall be allowed in camp, only by the guard or in case of necessity and when not about to be used, the cap or primery to be instantly removed. A neglect of this law will incur the severest penalty of camp regulations.

At a meeting of the 1st Division on the evening of the 18th it was motioned and carried unan imous that each captain of ten should present to the captain of the guard 3 men each for the night guard,

Capt<sup>n</sup> Greaves resigned his comand, Br. McDonald was chosen. Br. Lish was chosen Capt<sup>n</sup> and John Hill sergeant of the night guard and Charles Terry captain of the day guard.

A motion for tying up dogs while not traveling was passed; if found loose contrary to this law liable to be shot.

21st - motioned that no cattle shall be taken out of the carrel till after prayer in the morning.

Warren Foote Capt <sup>n</sup> of 100	1	6	7			
Otis L. Terry capt <sup>n</sup> 1st Div	1	6	8			
Samuel Mulliner Capt <sup>n</sup> 1st						
ten	2	8	13	wagons	persons	cattle
Otis Terry	1	2	4			
Charles A. Terry	1	5	6	Jared Porter	2	13 12
Alex <sup>r</sup> M Loveridge	1	5	6	Henry W. San-		
John Roylance	1	8	8	derson	2	7 10
Ann Madson	1	2	6	Susannah Ward	1	8 6
Jesse McCarroll	1	5	10	John G. Stocking	2	6 15
John Hill	1	5	4		21	114 142
George Rose Capt <sup>n</sup> 2 ten	1	6	10			
Wesley Rose	1	5	9			
John Rose	1	7	8			



	wagons	persons	cattle	horses	sheep
Silas G. Simmons Capt <sup>n</sup> 3 ten	1	1	9		
Robert W. Bidwell	2	6	13	3	
John Mowers	1	2	6		
Simeon Crajan	1	2	5		
Robert Montgomery	2	12	14	1	
John Fotheringham	1	5	7		
Washington L. Jolly	1	8	10		10
Joseph L. Lish Capt <sup>n</sup> 4 ten	2	9	14	1	
William S. Lish	1	4	6		
Samuel Glasgow	1	3	8		
Ira Capelman	1	2	8		
John Hamilton	2	4	16	3	
John Mayor	2	6	11		
John Snalham	1	2	10		
William Ralph	1	4	6		
Jane Rigby	1	3	6		
	21	78	149	5	13
John Greaves Capt <sup>n</sup> 5 ten	1	3	12	1	
David Amos	1	2		1	
Robert Discon	1	7	7		
William Stones	1	8	6		
William Clemens	1	5	6		
John Proctor	1	5	5		
John McDonald	2	5	10	3	
Newman G. Blodget	2	7	32		140
John Dart	1	10	8		
Wade	1	5	8		
	12	57	94	5	140
	21	78	149	5	13
	21	114	142		
Total	54	249	335	10	153
	wagons	persons	cattle	horses	sheep

Guard Roll 1st Division

Guard roll	1 ten	11
Guard roll	2 ten	15
Guard roll	3 ten	11
Guard roll	4 ten	14
Guard roll	5 ten	12
	63	Total fit to guard

June 29th Names of those baptized into the church in our camp by Samuel Mulliner

	Age	Birth	Place
John Dart			
July 1st			
Franklin Cunningham			

On the 14th July I Baptised and rebaptised some 30 or 40 who were requested to leave with me their names and ages but in our travels it has been neglected. Some of those baptized:

James Montgomery,	Born April 1, 1831
Isabella Montgomery,	July 16, 1834
Robert Montgomery,	May 8, 1837
Margrat Montgomery,	July 31, 1829
Nathaniel Montgomery,	May 3, 1841

(For the 2nd Division, I will give the list of names, the captains, and the totals)

(Continued on following page 3)

	wagons	persons	cattle	horses	sheep
William Wall Capt <sup>n</sup> 2nd Division	1	7	8		
Ute Perkins, Capt <sup>n</sup> 1st Ten	2	11	14		
Marion Haws	1	3	7		
Alva Downey	1	3	6		
Wm L. Perkins	1	6	6		
Peter Hofines	1	5	6		
Charles Cowley	2	10	14	13	
William Watterson	1	6	8	4	
John K. Crosby	2	9	20	1	8
Peter Maughan, Capt <sup>n</sup> 2nd 10	2	9	15		
Noah Packard	1	5	6		
John Wood	1	7	6		
John Ebbie	1	3	6		
Wilson Lunn	1	5	8		
Isaac Hunter	1	3	5		
Orrin Packard	1	3	4		
	20	95	139	1	25
Chester Loveland Capt <sup>n</sup> 3rd 10	2	9	10		
James Downs	1	4	10	1	
Wm White	1	6	9		
Henry Barney	2	10	22		
Fornatus Dustin	1	4	6		
Cyral Call	1	4	13		
Linsey Brady	2	9	12	1	15
Charles Y Weeb	1	6	10		11

	wagons	persons	cattle	horses	sheep
A. Coon Capt <sup>n</sup> 4th 10	3	15	23	2	29
Francis Taylor	2	10	12		9
Matterson Welch		2	2		
Thomas Spafford	2	11	22		
Spinsor Crandall	1	3	5		
Daniel Crocks	1	5	10		
Gilbert Belnap Capt <sup>n</sup> 5th 10	1	4	4		
James Knight	1	2	4		
John Chidester	1	3	4		
John McBride	1	3	6		
	24	110	184	4	64
Alfard Brown	1	9	5		
John Titcomb	1	6	6		7
John Beal	1	4	12		5
Henry Beal	1	4			
Lewis Meaby	3	9	12	4	19
	7	32	35	4	31
	24	110	184	4	64
	20	95	139	1	25
	51	237	358	9	120

51 wagons  
237 persons  
358 cattle  
9 horses  
120 sheep

1850

17 June

Started from Camping ground near the ferry where our camp got together. As they crossed Br. Roylance's wheel broke which caused us to stop about 3 miles first day.

18 June

Travelled about 16 miles. 1 birth in camp. as we caught a young coon - a boy was run over by a waggon but not seriously injured. a delay having a slough to cross were many had to double teams. (Abraham Coon's wife gave birth to a boy baby.)

19 June

Travelled 6 miles. On starting one rocky stream to cross where we were detained till afternoon. This morning we had a severe storm of wind, rain and thunder which almost blasted our hopes of starting. Along in the afternoon we came to another bad stream to cross. We, the first division crossed and camped on the ground where we found there had been 5 or 6 of our folks had died 4 days previous. This evening at prayer only a part of our camp were present when a vote was taken. That we disapprove of the absence of our Brethren from prayers. Some suitable remarks were made on the occasion.

20 June

We traveled 10 miles, had 2 delays in crossing creeks, met a number of gold diggers returning home, saw 2 graves of our people, several cases of cholera in camp tonight, the case of Alfred Brown serious, one waggon tongue broke and replaced.

21 June

Started and travelled 10 miles. Before leaving we buried Br. Brown of 2nd Division. 2 boys died in 2 div<sup>n</sup> this day. They are camped on the east side of salt creek, we on the west side. One girl had her leg broke in 2 div<sup>n</sup>.

22 June

2 more of Br Spafford's children dead, making 3 in one day in 2 div<sup>n</sup>. We started and traveled 17 miles. - encountered a storm of wind and rain which spared us in a great measure but was severe before and behind us - delayed us over one hour

23 June

Travelled 4 miles, being Sabbath. Very wet weather.

24 June

Still wet - our 2nd division near us. several more deaths in 2nd division. Captain Foot called a meeting for prayer of the whole company, also a council of all the captains. There was a good spirit manifested by all the captains; but it seems a good deal of murmuring in the 2nd division. We have had a good time today in our meeting and council and hope the sickness will now be stayed.

25 June

Travelled about 15 miles, - met a severe storm in the afternoon, another in the evening, making everything wet in camp pretty much. 1 waggon tongue broke, - the 2nd division along with us, - 1 more death in it.

26 June

Another death in 2nd Div<sup>n</sup> this morning, - showery till afternoon - traveled 15 miles. 2nd div<sup>n</sup> about 5 miles behind our camp, as usual good health.

27 June

Travelled about 15 miles. Met Bro Moses Clawson from the valley, soon as we got in the Platt bottom & was happy to hear from the valley, - wrote an account of our travels and sent to Pres. Hyde - our camp in good health.

1850

28 June

A severe storm of rain and thunder in the night. - traveled 12 miles a very bad road, low wet bottom or else sand bank - not much water for cattle and a very hot sun, and we had to keep the waggon moving or they would sink to the axels. Some complaining of sickness from the exposure to wet by day and night. A part of our camp not able to come to the camping ground tonight - the 3rd and 5 ten absent. The absentees came up late and for the first time we saw the power of death in our camp. One boy had fallen in a few hours and this morning.

29 June

a girl - both the children of John Dart. The family don't belong to the church. This day we travelled 3 miles and camped on the Platt where our folks washed and one young man nearly drowned trying to cross to get wood. In the evening we had the pleasure of a visit from Br's Robert Campbell and Crosby with the valley mail. - This night another severe storm of thunder wind and rain. I have just baptized John Dart into the Church. His wife is so weak as not to be able to be baptised, but is willing with this exception. Our camp is in good health.

30 June

This day we traveled 15 miles and camped 1 mile west of the Pawnee village. (our camp in reasonable health.) The 2nd division not come up. We touched the Platt at noon.

1 July

Traveled 15 miles to the point of the Bluff. - fine cool day, a little showery. This evening I baptized Franklin Cunningham our camp all well.

2 July

Travelled 16 miles - a pleasant day - 1 child died in camp named Hart. This day I observed in our way the graves of Br. Sarjant and son.

3 July

This morning we had to bury Br. Snallham who was taken the evening before. This day we travelled 12 miles. Had a hard time crossing the willow slough but got all over, - one waggon tongue broke. 2nd division in sight to-night. We have not been together in one week, nor learend any thing of them only by the help of our telescope, we see them in the distance.

4 July

We were reminded of the day of the month by the report of cannon from Fort Kearney. We trav'd 16 miles today. - 2 cases of Cholera in camp.

5 July

One man died in the night (a gold digger by the name of King from Ill.) We travel<sup>d</sup> 14 miles and are close by Fort Kearney to-night, - plenty of antelope around, hot weather, - hard on cattle. This morning we had a visit from Capt<sup>n</sup> Wall and others of our 2nd division. They report well of their travel for the last 2 days, - their deaths 3 since we heard from them before, they feel about right, to-night they are 5 miles behind us camped for the night.

6 July

1 woman died in the night, a Mrs. Dart. She requested baptism yesterday and someone attended to it, as we came along the road. She has been very low for some days back, we passed fort Kearney this day, 10 o'clock, trav'd 12 miles. Our camp generally well. This evening a Mrs. Hart very low.

7 July

This morning we had to bury Mrs. Hart. This being Sabbath we would fain have rested, but we had no wood nor water, so we trav'd 13 miles, and have no wood nor water tonight & have drove our cattle to the river over a mile and carry a little water to cook, and our fuel for the first time is Buffalo chips. - 3 new cases of Cholera or dioreah this morning. The 2 ten has not arrived yet as the ten wished to tarry behind this morning - some time to attend to the sick.

## Warren Foote Emigrating Company Journal - Page 6

1850

8 July

Our 2nd ten has not arrived yet. This day we trav'd 12 miles. Our camp all in good health. We caught a run away horse today, he was soon claimed by 2 men who came from Captain Bennets 50, of Capt<sup>n</sup> Pace 100, they reported their camp 15 miles on west - all in good health except 1 woman. They were Buffalo hunting - had wounded 2 but got none.

9 July

We are camping on plumb creek for the purpose of washing, etc. Our 2nd division has passed on, all in moderate health, no serious case in their camp. Captain Maughan's ten of their division fell behind some days but have come up and camped by us tonight. This Captain was very dissatisfied at the slow movement, as he called it, of our camp, but some of his cattle has given out, and he can't keep up. So much for go ahead folks. Our 2nd ten has just come up. They have saved Father Rose from an attack of the Cholera. It appears as he will recover. Sister Procter is very bad.

10 July

This morning we had to bury this sister. We travelled 12 miles today, had to stop only to let those who had, had death and sickness wash up, while we could get fire-wood. Captain Foote is rather weakly these some days.

11 July

We had a severe storm of rain and wind last night but the Lord preserved us all from danger. Traveled 16 miles today. Camp in good health. 1 Violent attack of cholera this morning, but means promptly used, with the blessing of God it was an instant cure. The medicine used was 2 doses of pain killer in 15 minutes. Many of our cattle are afflicted with sore feet and sore necks - on account of wet weather - this day we passed 25 graves mostly all Californians. Only 3 or 4 were out of our camps.

12 July

This day we travelled 15 miles. About noon we came up to Captain Maughan's ten. They had stopped a few minutes before we came up in consequence of the Captain's son about 4 years old being run over by his wagon. He died an hour after the accident. This day we saw the first Buffalo. Some of our boys went out after them and finally vented their vengeance on a stray ram, which they brought into camp. He eat pretty well; instead of Buffalo meat, Our camp all in good health this evening - looked the most threatening I ever saw for a dreadful storm. It was expected but their was prayers & faith exercised by some and the Lord regarded us and saved us for which I praise His name, for it looked awfull all over the heavens. This day we passed 15 graves - They were mostly Californians. The first deaths seemed to be 3rd June to the 10th some reached to the 17th.

13 July

We travelled 8 miles and stopped to bake and wash for we will not have a chance in a long distance again. Our boys are getting some venison.

14 July

Sabbath morning we took a walk, some of us, to the road crossing Ash Creek and met with Bro. S. Roundy and company, in the afternoon when our folks had got along with their cleaning up we went to the river were I baptized and rebaptized some 30 or 40 of our camp. In the evening we had a good meeting, several of our brethern spoke well, a good spirit prevailed and we parted rejoicing. Several of our boys brought in their back loads of Buffalo meat, the first we have got, - this night like every other night for some time back the heavens gathered blackness - most threatening but as on other evenings before it could reach us it was scattered for which I feel to thank the Lord for overruling the elements for our comfort .



## Warren Foote Emigrating Company Journal - Page 7

1850

15 July

This day we traveled 19 miles. In the afternoon we saw our second division; we also saw 3 Buffalo near us, some of our boys went out and killed some. Our camp all in good health except Father Rose who seems to be fairly after his attack of cholera. This evening we came together, and as many were out of meat, we thought best to stay over the next day and get a supply of meat.

16 July

Our boysouthunting. In the middle of the day, We were visited by Elder O. Hyde and escort - They seemed in good spirits. After refreshing themselves and horses they pushed on west.

17 July

We had to bury Father Rose this morning. We traveled 14 miles today passing through large herds of Buffalo. We are pretty well supplied with meat. Our camp's in good health.

18 July

We travelled 16 miles, - our camp in good health, - feed very scanty. We have passed a great many graves in the last few days mostly buried from the 5th to the 15th of June and mostly from Mo. and scarcely a grave but has been robbed of its contents by the wolves.

19 July

We have travelled 15 miles today, - Our camp in good health. We are near the crossing of the Platte.

20 July

Today we traveled 9 miles, then crossed the South Fork of the Platt. We got all over safe and found our 2nd division on the bank. They crossed yesterday.

21 July

Being Sabbath, we are resting. Our camp in good health. Feed is poor.

22 July

We travelled 20 miles today and got to the North Fork of the Platt.

23 July

We are stopping today to repair wagons - at Ash Hollow

24 July

We traveled 13 miles today, - Very sandy road. Our camp is in good health. - feed very poor, - our cattle look rather worse for wear.

25 July

We traveled 12 miles today - very sandy - all in good health except Sister Lish.

26 July

We traveled 16 miles today, - nothing to be seen but sand and dust, - no feed.

27 July

We started this morning at day break to find some feed, as they got none last night. We soon found some, but coming on a rain storm we were detained some hours. We traveled 13 miles this day.

28 July

Today we travelled 20 miles and camped opposite Chimney Rock. All well in our camp. Last night I had a fine cow die in a short time, - Supposed to be poisoned from drinking bad water.

29 July

We traveled 13 miles, - was over taking by Livingston and Kincaid. Camp all well, - feed poor.

## Warren Foote Emigrating Company Journal - Page 8

1850

30 July

Traveled 20 miles, - passed Scott's Bluff, - all well.

31 July

had to appoint Br. Bidwell Captain over the 3rd ten, owing to the refractory course taken by Captain Silas J Simmons. This morning Simmons left the camp alone and went on some hours before the camp started. This day we traveled 15 miles. In the evening Br. Loveland with his 3 ten, of the 2nd Division, came up, and camped with us. They had laid up 2 1/2 days in consequence of sister Loveland being very sick. The feed is poor, - our health is all good, any case of sickness in our camp for some time back immediately checked by the laying on of hands and prayer.

1 August

We traveled 12 miles today, - had to stop for an axel-tree broke. A number of the Sioux Indians about us, - they appear quiet. Smallpox is among them, we hope the Lord will preserve us from that plague.

2 August

This day we traveled 20 miles and camped on the river 2 miles north from Fort Larimie - all well - no feed.

3 August

Traveled 11 miles this day, - We came up to our 2nd Division. We was over hauled by Major Sanderson in search of 2 deserters, who he said he was informed was along with us in disguise. He ordered our camp to halt till we would give up the men and those who had given them clothes. We halted and he and his escort rode through our camp and finding we had none of his men, he allowed us to proceed, he was positive in his demand but when he had rode through our camp he appeared to be softened in his determination, - spoke kindly and told us to go on.

4 August

We traveled 14 miles and camped on 2nd crossing of Bitter Creek, - all well here - we found good feed and water.

5 August

Resting our trains and fixing our waggons, and last evening, the captain of the 1st and 2nd divisions held a council and determined to travel the old road over the Black Hills.

6 August

Still resting. This afternoon we were visited by Captain Loveland's 10 of 2nd div who informed us that the main body of our 2nd div had taken the other road contrary to the decision of the whole council. Our cattle feel well now. 2 days rest and good feed has done them good. Our camp all in good health.

7 August

We started this morning from 1/2 mile east of the Bend in the road Dead Dry Timber Creek and as the first ten reached near the deep ravine a stampede took place in the 5th 10 as they were coming into line on the road. The teams that were running were providentially stopped, or who can tell the awful scene that would have taken place in that deep ravine for every waggon would have been found in the bottom of it. Poor Br. Clements lost his life in endeavoring to stop the wagons. Wm. McDonald at the risk of his life, and his horses rode in before the teams and stopped them before they got far enough to scare the front teams. Br. Clements was knocked down by the oxen, trode on his body and a heavy wagon passed over his bowels. He lived till toward evening.

8 August

We traveled till Horse Creek 15 miles. all well this evening. Poor feed.

9 August

Lost several head of our cattle

10 August

Cattle not found.

## Warren Foote Emigrating Company Journal - Page 9

1850

11 August

Cattle not found. We started and late in the evening got to near Labont 15 1/2 miles.

12 August

Had to start this morning to get some feed for our cattle for they had none last night. Came on 2 miles on the Labont River and found poor feed. Had to stop all day.

13 August

Came to Laprele River 18 miles - had to drive our cattle about 3 miles down the river to get feed.

14 August

Came to Fourche Boise River, 10 miles, drove 2 miles up the river to get feed. Our camp all in good health, a number of our cattle lame.

15 August

We came 14 miles and camped on the Platt bottom - all well - poor feed.

16 August

We came 14 miles - found poor feed, but plenty company. Captain Bennets 50 close by. Our 2nd division 2 miles back.

17 August

We came 9 miles today. On our way we met 2 pilots from the valley, Br. Stratton and etc. The news we got from them by the letter was cheering, as also the remarks and council from Br. Stratton. We felt to rejoice at seeing our Brethern and hearing from the valley. We are close at the ford of the North Fork (Platt), - poor feed for our cattle.

18 August

This day we forded the river in a heavy rain storm, - river rising fast, - the water up to every box. Pace's 100 and our 100 all crossed this day, all over safe.

19 August

Still in camp - 1 mile from the ford in a heavy cold rain storm, our cattle suffering with cold and hunger.

20 August

We traveled 10 miles today over the worst road we have met in our journey, - it has been a heavy rain for nearly 40 hours, - several of our cattle gave out today, - tonight in good feed, - on a creek near the Platt. Our 2nd division close by in camp, - this day we saw the Sweet water Mountains caped with snow.

21 August

This day we traveled 9 miles and camped up a hollow west of the Alkali Springs. Our cattle ate too much of the grass having had little chance for so long for such fine feed and most of them was sick all night. 1 cow, (Captain Foote's) died on the ground. Several gallons of lard was used for them for fear they had been poisoned by the water.

22 August

Many of our cattle very feeble this morning, but we have got them as far as Willow Springs. 12 o'clock. Br George Madson is along with us and gave timely caution of the danger of the cattle hurting themselves, but like many cautions given to us as a people we are slow to see the results of delays in obeying orders. Having traveled 11 miles we camped, - our cattle get no feed to night, but they generally feel better.

23 August

Started at 5 o'clock - Came on to Grease Creek were we bathed and took breakfast. We found our 2nd division starting as we came up, we drove on to Sweetwater, 10 miles.

24 August

Our company resting. Some gone to hunt, others blacksmithing and repairing waggons.

## Warren Foote Emigrating Company Journal - Page 10

1850

25 August

Sabbath. Our hunters not returned; - our cattle are enjoying themselves with plenty of good grass and water.

26 August

This evening 3 of our waggons returned from the hunt, - got no meat. Our fourth waggon not returned.

27 August

Still waiting for our fourth waggon. Our cattle doing well. Our camp all in good health. Yesterday we killed one buffalo but they seem as herds to have left this part of the country.

28 August

Our 4th waggon came in, in the night bringing with them 3 buffalo they had killed. We got started at 11 o'clock and came 10 miles to the Devil's gate. All well.

29 August

This day we traveled 12 miles and camped on the river bank. Our camp is well.

30 August

This day we travelled 11 miles. In the evening a meeting of the division was called, as there seemed to be some disaffected in 4th and 5th ten. Captain McDonald laid his views before the meeting declaring that he had made up his mind and it must be so or else. - 4th Captain Lish was of the same mind provided the Capt<sup>ns</sup> should see fit to grant it. Several of their men spoke positively of their having their proposal granted, among them Wm. Lish who was insolent, but that is common with him and the Capt<sup>n</sup> and company have borne with his disorderly conduct. They wanted the several tens to have the liberty of travelling first in turn day about. The 1st, 2nd, and 3rd capt<sup>ns</sup> viewed the order of the camp good, and we had been prospered so far - and also saw that to change was going to cause trouble in their 10's where there had been

peace and union all the way previous. So of two evils they choose not to let the 4th and 5th tens over rule them because there was some trouble among them and their capt<sup>n</sup> frequently. The Capt<sup>n</sup> of the 50 also our pilot was of the same mind with the 1st 2nd and 3rd so they lost motion, and many of them left the meeting abruptly and noisy.

31 August

This morning our camp was reduced some in numbers by the result of our Capt<sup>ns</sup> decision last night. Before and during the time of prayer the undersigned members of our camp drove off firing their guns as they went.

4th - 10th absentees:

William L. Lish

John Mayer

Ira Caselman

Jane Rigby

John Hamilton

5th 10 Captain John McDonald

We expect to feel or enjoy more peace in our camp since some of those who left were troublesome neighbors. We travelled 12 miles today. All Well in our camp. Our cattle doing well as feed is a deal better.

1 September

1st Sabbath. In the afternoon we travelled 4 miles to the river. All well.

2 September

We travelled 19 miles to the river. - all well.

3 September

We travelled 10 miles today, all well except Sister Blodgett who has been confined. She had a fine Boy - doing well.

4 September

This morning we started from the river and took a new road made as the finger board informed us by a capt<sup>n</sup> Andrus. It is a new road and a rough one, but we save going over the rocky ridges. We travelled 11 miles and found this a round about rough road throughou



## Warren Foote Emigrating Company Journal - Page 11

1850

5 September

This day we travelled 10 miles and came to the upper crossing of the river. Our cattle are failing fast, - many of them.

6 September

This day we travelled 14 miles and camped on Pacific Creek. Last evening we had a thunder storm. We came through the South Pass at noon today. Very pleasant and warm. We find a number of dead cattle today.

7 September

We traveled 12 miles today and found good feed and water. Mrs. Crajan was about to be confined and several of our company are behind in consequence, our pilot lost his horse last night; he with some others were in search all day; found him and got into camp at dusk.

8 September

Our waggons have not come up, so we are resting.

9 September

Our waggons came up last night, so this day we travelled 22 miles before we could find water. We came to Big Sandy about 9 o'clock in the night.

10 September

This day we travelled 15 miles and camped on Big Sandy.

11 September

This day we travelled 18 miles and camped on Green River.

12 September

We travelled 15 miles - was visited by Br. Stratton on his return to the valley.

13 September

We travelled 16 miles today.

14 September

We travelled 19 miles today and camped on Black's Fork.

15 September

We travel<sup>d</sup> 9 miles and camped on a bend of a creek, - good feed.

16 September

We travelled 19 miles and camped on a small creek 2 miles from Muddy Creek.

17 September

We travel<sup>d</sup> 13 miles, part on the new road, and camped near the top of the dividing ridge near Bear River.

18 September

We travelled 8 miles and camped on Bear river. Laid over the 19th to rest our teams.

20 September

Traveled to Echo Creek. 15 miles.

21 September

Traveled 9 miles, detained for a fine ox that was not able to travail. (travel)

22 September

Travailed 13 miles to Weber River.

23 September

Traveled 14 miles to Canyon Creek.

24 September

We traveled 11 1/2 miles to near the top of the high mountains, where we had to chain up our worn out cattle without feed.

## Warren Foote Emigrating Company Journal - Page 12

1850

25 September

We trav'd 8 1/2 miles to the last creek, foot of the last mountain.

26 September

We this day travelled 10 miles and arrived at our long wished for homes, the City of the Great Salt Lake, making in all 101 days since we started from the Missouri River opposite Bethlehem.

\*\*\*\*\*

(In the last part of the journal, on the last page appears this entry:

On the 5th July we passed a grave dug up by the wolves the body tore to pieces with the wolves. The name of the person S. Phelps. On the 7th we passed another in a similar situation, the name of the person Martin G or B Clay from Vermont. The bodies in these graves did not seem to be buried over a foot below the surface.

8th we passed the grave of Dr Caples from Savannah, the grave badly tore up. This man is a son-in-law of Mr. Abbott who was from the same place last year and was baptised in the valley on his way to the gold diggings. - I have since learned that it was a brother of Abbot's son-in-law.)

\*\*\*\*\*

Note:

Captain Warren Foote, from his private journal, writes the following:

"Brother Mulliner has omitted to state that at the foot of the last mountain, where we camped for the last time before we entered the valley, the first fifty were called together for the purpose of settling all difficulties, if any existed, and ask each other's forgiveness, so that we could enter the valley free from any hard feelings towards any of our brothers and sisters.

A good spirit prevailed, and all expressed a desire to forgive and be forgiven."

\*\*\*\*\*

"My nephew, Franklin Allen, and myself had purchased the little grist mill at Kaneshville, of Jacob Myers, our father-in-law, and were running it ourselves. There was a heavy emigration of California gold diggers (as they were called) and grain was scarce and very dear. Corn was \$2 per bushel and wheat \$2.25. We made considerable money and made some payments on the mill.

About the 1st of May, I took a severe cold, and was not able to do any thing. I had to hire a brother who had just come to Kaneshville from Scotland, a miller by occupation, to run the mill my half of the time. This name is David Adamson.

My health being so poor, I began to reflect upon my situation and about going to the valley of Salt Lake. I felt that my health would never be much better here in this changeable climate. One day being greatly impressed by the spirit, I repaired to the top of the bluff north of the mill, not far from the burying ground, and there, earnestly poured forth my soul in prayer to the Lord, asking him to make known your will to me what He would have me do, and if it was His will that I should move to the valley this season to open up the way that I might sell my share of the mill and obtain a "fitout" for that purpose.

While I was thus engaged in prayer, the spirit of God rested upon me and impressed me by a still, small voice which thrilled my whole body, saying, "Thy way shall be opened before you, and notwithstanding your ill health, inasmuch as you put your trust in me, I will preserve your life, and not one of your family shall fall by the way, but I will bring you safely to the valley of Salt Lake." This filled my soul with joy, and I returned to my house with a full determination to set about preparing to go.

"Brother Hyde arose and after looking over the congregation, said, "I nominate Brother Warren Foote for captain of hundred." All voted unanimously. Then Brother Hyde nominated Otis L. Terry captain of the first fifty. Voted unanimously. Elder Hyde then asked for some one to nominate a captain of the second fifty and someone nominated William Wall. Then Elder Hyde said that captain of the hundred and captain of

fifties would organize the fifties into tens. This we accomplished during the afternoon.

I concluded to travel with the first fifty and then that my wagon should take the lead or head of the company which place I occupied throughout the journey.

I have written the foregoing as a kind of preliminary to Bro. Mulliner's journal. The succeeding pages contain my review of the journey. Warren Foote.

"I remembered the promises of the Lord that were made to me before I sold my share of the mill, and humbly asked the Lord to fulfill the same. I was impressed to be rebaptized for my health, and requested Brother Mulliner to perform the ordinances, which he did, and was then administered to by the brethren.

Although there was some murmuring, occasionally, yet I think that we crossed the Plains with as little difficulty as any company that has crossed them.

I am certain that a journey through a desert country of a 1,000 miles with 500 souls will try the patience of any man or set of men who are appointed to preside over them as leaders, especially so, when the company consists of different nationalities, having different customs and some without experience in driving ox teams and taking care of them."

\*\*\*\*\*

State: \_\_\_\_\_

County: \_\_\_\_\_

Town  
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Township :

Page \_\_\_\_\_

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G.S.H 553 111

1870 CENSUS OF UNITED STATES

State: Utah  
Date of Enumeration: \_\_\_\_\_

County: Utah

Town  
Township: \_\_\_\_\_

Post Office Lepi

Page \_\_\_\_\_

Dwelling No.	Names	Age	Sex	Color	Occupation, etc.	Value - Real Estate	Value - Per- sonal property	Birthplace	Father Foreign born	Mother Foreign born	Month born in year	Month Md in year	School in Year	Can't Read or write	Constitutional Relations	Remarks
186/180	Mulliner, Samuel	61	M	W	Miller			Scotland								
	" Catharine	65	F	W	Keeping house			Scotland								
	" Harriet	39	F	W	at home			Tennessee, U.S.								
	" Heber	20	M	W				Iowa " "								
	" Catharine	16	F	W				Utah								
	" Samuel	14	M	W				Utah								
	" Brigham	12	M	W				Utah								
	" Amelia	10	F	W				Utah								
	" William	8	M	W				Utah								
	" Albert	6	M	W				Utah								
	" Robert	2	M	W				Utah								
185/181	Mulliner, Mary	41	F	W	Keeping house			England								
	" Ursula	16	F	W				Utah								
	" Joseph	14	M	W				Utah								
	" Fanny	9	F	W				Utah								
	" Hyrum	6	M	W				Utah								

## 1870 CENSUS OF UNITED STATES

Town

Lehi,  
Utah

**Township :**

State: Ntsh

County: Utah

Post Office Leki, Ntata

Page

Date of Enumeration:

[illegible]





(GS ser no 38083, pt. 2  
43984, pt. 358 )

## 1880 CENSUS FOR UNITED STATES

State: Utah County: Iron and Kane Town-City: Orderville Precinct, Kane Co.

Film No. \_\_\_\_\_ Page No. \_\_\_\_\_ Enumeration Date \_\_\_\_\_

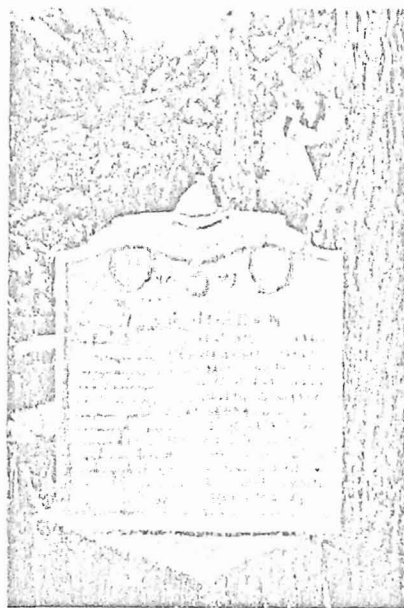
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ing this place the members of the church rented the Presbyterian house of worship for three months, and thereafter such places as were found convenient. May 13, 1873, William G. Burton was ordained Bishop of Evanston Ward, with Oswell Bluewell and William Cashmore as counselors. This gave Evanston a permanent organization. Bishop Burton presided until the end of December, 1881, when his resignation was accepted on account of his removal to Logan, Utah. On June 24, 1890, this ward was incorporated under the requirements of the revised statutes of Wyoming. The board of trustees consisted of James Brown, Thomas Parkinson, John Whittle, Frank Mills and Arthur W. Sims. The members of the church worshipped in a neat brick edifice, which was the first brick church built in Wyoming, the building and furniture costing \$4,000.00. The church had a membership of 200, the officers being James Brown, Bishop; Thomas Parkinson, first counselor; John T. Whittle, second counselor. These brethren had been in office since November 11, 1883.

#### Marker Number Seventy-Nine

#### WEST JORDAN

Erected December, 1941



"In 1848 Samuel Egbert, Horace Ensign and Thomas Butterfield, and families settled here. In 1849-1850 the settlers built the first canal from the Jordan River. In 1851 Samuel Mulliner tanned the first leather. In 1851, Matthew Gaunt built the first woolen mill in the West. In 1863, General Patrick E. Connor organized the first mining company. The Jordan Smelter was built in 1870 by J. W. Kerr and Isadore Morris. Archibald and Robert Gardner built a saw mill and later a grist mill, the millstones of which are in this monument.—Archibald Gardner Camp." (Marker Inscription)

#### WEST JORDAN

In October, 1853, the West Jordan Ward contained a membership of 361, the settlement having been strengthened that year by a number of families. In 1854 the settlers built what was later known as the North Jordan Canal, a continuation of the Gardner mill race. The same year a small fort was commenced near the mills, and in the fall another fort was started below on the grounds now occupied by the Taylorsville graveyard. This fortifying was done as a means of protection against the Indians. The upper fort was never completed while the

lower one, comprising about thirty rods square, was built within a short time of commencing it. A meeting house, an adobe building, 20x30 feet, was erected in the center of the fort, and the majority of the people (some thirty families) moved in from their farms and spent one winter within the enclosure. Previous to the building of the meeting house within the fort, religious services were held in private houses. About this time the name of North Jordan was given to that part of the ward now embraced in Taylorsville Ward. A post office was also established, but this was subsequently discontinued. In 1858 most of the West Jordan saints moved in a body to Piondtown (Salem) and Spanish Fork, Utah County, because of the Johnston Army troubles, but returned to their homes on the Jordan River after peace had been established between Utah and the Federal Government. After the "Move" a log school house was built near the spot where the Jordan Mill stands. This served for all school and meeting purposes until 1866, when a more substantial rock building was erected.

#### Marker Number Eighty

#### A PIONEER HOME

Erected December 15, 1941



"One of the oldest houses in Utah, built September, 1847, by Osmyn M. and William H. Deuel, located north of the east portal of the old fort, now Pioneer Park. In 1849 Albert Carrington bought and moved it to First North and West Temple. He presented it to his daughter Francis when she married Zebulon Jacobs. In 1912 they gave it to the Church. It was moved to the museum in the Vermont Building and later to this site. Albert Carrington was assistant to Capt. Stansbury during his U. S. Survey in 1849-50. Stansbury spent part of his time in this cabin.—Central Company." (Marker Inscription)

## SAMUEL MULLINER, Jr.

Purpose of Erection of Pioneer Marker at Orderville -  
Cemetery and History of the Same.

By Bessie E. Brooksby, Ass't Historian,  
Camp 2 - DUP, December 1937

"Of all the settlements founded by the Latter-day Saints in the Rocky Mountains, there is one little town in Southern Utah which in some respects has become distinguished ahead of any other hamlet, town or city in the State, not because of its size, for it is a mere village; neither is it because of its superior location, for there are many towns occupied by Latter-day Saints, which have far more attractive surroundings than the one to which we refer, yet Orderville was founded by a people who were endeavoring to carry out the principles of practical Christianity more perfectly in temporal and spiritual matters than any other community belonging to the Church of Jesus Christ of Latter-day Saints. We allude to the principles of the United Order and the success which the people of Orderville met with in carrying out the same to a successful issue for quite a number of years." (Twelve years.) - Andrew Jenson, Asst. Church Historian

"The United Order organization at Orderville was the nearest being right in organization and the most successfully run of any that made the attempt." - Brigham Young

"The men and women who so successfully lived this great principle of the gospel were of necessity brave, courageous and self-sacrificing. Most of them had left their homes in the East to come to Utah for the sake of the gospel. Then, Brigham Young adopted the policy of sending volunteers to settle outlying territories, people were called from many of the northern Utah settlements to the "Muddy Mission" in Nevada, about 1865.

"Much suffering and hardships were endured while in that hot, arid district. In 1870 the Mission was disbanded. The settlers were allowed to return to their own homes in the North or to move as a Ward to Long Valley - a rough sparsely settled valley in Southern Utah. A few took the former, more pleasant course, that of returning to their homes, but the majority of them remained with the group.

"Preparations for the journey were quickly made. Disposal of homes and property were impossible. The condition was serious, their struggle

had been tremendous. The move to form the Mission, the hardships, the poverty, the discouragements, and the relinquishment of the little they had accumulated in the past few years, the uncertainty of the new venture and location in an unsettled country tended to unnerve even the strongest; though there was no hesitancy in carrying out Brigham Young's suggestion.

"Little wonder that stout hearts quailed and gave birth to doubt. Joseph S. Allen was in the Missouri mobbings and subsequent drivings but said of the move from the Muddy: 'This was the hardest of them all

"The journey was indeed difficult for in many sections, the travelers were compelled to make road as they went. They settled in Mt. Carmel, in 1876, organized into the United Order, March 20, 1874. In Feb. 20, 1875, the town was removed three miles farther up the valley and was called Orderville.

"A cemetery was located at the southeast corner of the town. A small son of Robert and Eunice Brown was the first to be buried in it. Robert Brown, himself, was probably the first Utah pioneer to be buried in the cemetery. One by one our pioneers have gone beyond to the great reward that awaits them for the hardships, sacrifices they suffered for the principles of the gospel. Today, we have no living Utah pioneers in our community; although there are quite a number who lived in the Muddy Mission and helped settle Long Valley, still living.

"After the organization of the D. U. P. in Orderville in 1926, the officers, desiring to honor our noble pioneers, and to perpetuate their memory, decided to place simple appropriate markers to each of their graves.

"But many of the graves had no markers whatever, and many of the inscriptions on the crude board slabs had been entirely obliterated. It was, therefore, decided to make one large marker to the memory of all of our pioneers.

"Under the direction of Mercy B. Chamberlain, Captain of the Orderville Camp of the D. U. P., plans were made for the erection of a stone monument to be placed in the northwest corner of the southeast section of the cemetery - the section where the most of our pioneers are buried.

## SAMUEL MULLINER, Jr.

"John Edward Crofts, scoutmaster, supervised the scouts in collecting unusual and attractive stones from this locality. They erected the Monument May 20, 1933.

"On Memorial Day, May 30, 1933, the Monument was unveiled by Leah Crofts and Rex Crofts, who had more original pioneer grandparents buried in the cemetery than any other children in the community.

"An appropriate Memorial program was given in honor of our noble pioneers.

"With them, labor was a stern necessity and meagre was its immediate rewards, but a foundation of courage, of strength, of will, and of faith was laid, upon which the coming generations might studiously build. As each succeeding generation weaves well into the structure the best that is in his power to give, the result will be the completion of an edifice reflecting the honor and integrity of the builders."

Emma C. Seegmiller, Pioneer of Orderville.

"It is our desire and our aim to keep the heritage our parents and grandparents have left us, and hand it on enriched and enlarged, by carrying on the work for which they suffered and sacrificed so much we can help the living and at the same time build monuments to the dead."

Annie T. Hyde

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Daughters of Utah Pioneers - No. 28 Marker

Dedicated May, 1938, in Memory of Utah Pioneers Buried in the Cemetery at Orderville - Founded 1875

Unveiled May 30, 1933 by Camp 2 of Kane County.

Began 1875 - 1887 Ends.

\*\*\*\*\*

No. 258 - Erected 1959 - Old Rock Schoolhouse

In 1886-1887 after the United Order terminated, a public building was erected of native limestone and lumber from the canyon sawmill. It was used for school and church purposes. In 1938, a new schoolhouse was built and the old rock building was given to the D. U. P. for a religious hall. When the school board purchased the ground in March, 1955, the building was torn down. This building is a replica and was erected from the same rocks and other materials. The United Order Blacksmith Shop was located on this site.

## Names of the Pioneers Buried in the Orderville Cemetery

- |                         |                                |
|-------------------------|--------------------------------|
| 1. Howard O. Spencer    | 35. Elijah Billingsley         |
| 2. Louisa C. Spencer    | 36. Johanna Covington          |
| 3. Thomas Stolworthy    | 37. Hannah E. Packrel          |
| 4. Matilda Stolworthy   | 38. Andrew Hodnut              |
| 5. John Esplin          | 39. Richard S. Norwood         |
| 6. Margaret Esplin      | 40. Hannah W. Chamberlain      |
| 7. Mary E. Cox          | Gillispie                      |
| 8. Ann D. Hardy         | 41. George Harmon              |
| 9. Karen Maria H. Allen | 42. Mercy Harmon               |
| 10. Lucy D. Allen       | 43. Jacob Hersiger             |
| 11. Lewis Allen         | 44. Catherine Hersiger         |
| 12. Mary Benton         | 45. Jacob Fisher               |
| 13. Charles N. Carroll  | 46. Jacob Kocherhans           |
| 14. Kezia G. Carroll    | 47. Jehiel McConnell           |
| 15. Isaac Carling       | 48. Elizabeth McConnell Crofts |
| 16. Aseneth E. Carling  | X 49. Kate Mulliner.           |
| 17. George W. Adair     | 50. Priscilla S. Porter        |
| 18. Johanna Adair       | 51. Lydia A. Porter            |
| 19. Zemiria Palmer      | 52. Thomas Jeffs               |
| 20. Caroline J. Palmer  | 53. Thomas Jeffs' wife         |
| 21. Sally K. Palmer     |                                |
| 22. Isaiah Bowers       |                                |
| 23. William Heaton      | *****                          |
| 24. Sarah Robertson     |                                |
| 25. Esther Heaton       |                                |
| 26. Robert Brown        |                                |
| 27. Priddy Meeks        |                                |
| 28. Sarah M. Meeks      |                                |
| 29. Mary J. Meeks       |                                |
| 30. Israel Hoyt         |                                |
| 31. Clarissa Hoyt       |                                |
| 32. Thomas Blackburn    |                                |
| 33. Mary Blackburn      |                                |
| 34. Clarissa Wilhelm    |                                |



## LIVING THE UNITED ORDER IN ORDERVILLE

THE TANNERY - Page 14-15; Vol. IV, Heart Throbs of the West by Kate B. Carter.

The tannery (frame still standing, 1939) was built about 1876-1877. Samuel Mulliner was the foreman. Carmi Porter and a man by the name of Hart assisted him. The leather was made from cowhides; a few buckskin were used. In the tannery were three large vats. The first contained farm lime water, where the hides were put to soak, making it easier to scrape off the hair. After the hair was removed, the hides were put into a second vat of luke-warm water. The third vat contained a liquid made from the bark of red pine trees. The bark was first crushed in a mill run by horsepower (a cast iron mill similar to a cornsheller.) The crushed bark was then boiled in a large kettle to make the tanning liquid. The glue had to be removed from the hides before they were put into the tanning liquid. It required about six months for the process.

In 1878 the Order took in shares or capital stock in the tannery at Kanab. In 1875 the Order bought a tan bark mill from Ira Hatch and in the latter part of 1875 the bark mill was set up ready for work in grinding up tan bark. Men were appointed to go into the mountains and peel tan bark from the red pine trees. In 1877 a better building was erected as the heavy snow of previous winter caused the mill to fall in. Some little tanning was done previous to the building of the tannery by Thomas Stolworthy and B. H. Williams. In May 1877, the price of leather was made the same as in Salt Lake City. On February 22, 1878, Edison D. Porter was chosen to learn the tanning trade from Samuel Mulliner, an experienced tanner. Samuel Mulliner was appointed superintendent of the tanning department November 17, 1879, but was released November 28th, on account of his deafness causing misunderstandings among the workers. Edison Porter was appointed in his stead. On February 25, 1881, the board met and appointed a foreman for each department in the Order. Those appointed for the tanning department were Edison D. Porter, C. N. Porter and Joseph Claridge. The leather tanned in the Order was pronounced very good.

(The tannery was used for about ten or twelve years after the Order broke up. The shoe shop was located in the same building. The tannery and shoe shop were two of the most successful enterprises of the Order.)

(Edison Porter secured the tannery after the Order broke up as his share of the Order property, and learned how to tan the leather from Samuel Mulliner, and also learned the shoemaker trade from Thomas Blackburn. Edison was unable to pay the full value of the tannery, so the Esplins (John Esplin and his sons, Henry W., John J., and David, who worked together after the Order was discontinued) helped him buy it, and also helped him secure tanning bark and wood for the running of the tannery and received shoes in return until Edison was able to pay the balance to them. Edison and his two wives, Kate and Phebe Carling, lived in the upper story of the tannery while he was running it. He also made booths.)

## DESERET TELEGRAPH LINE.

In 1877 a telegraph office was opened at Orderville. The extension of the line from Kanab was built in the winter of 1876-1877, it being a branch line from Rockville. The telegraph office was operated by Persis B. Spencer, wife of H. O. Spencer. This office was closed in the fall of 1886 for lack of patronage.

(We include this paragraph concerning the Deseret Telegraph Line because of our findings and use of the Telegraph Line at the time of the death of the first wife of Samuel Mulliner - Catharine Nisbet (commonly known as Kate and "Aunt Kate") in April of 1881.)

(Source - page 15 of source quoted at the beginning of this page.)



## THE LEATHER INDUSTRY OF THE PIONEERS

(Copied from Pages 229, 315, and 316 of  
Vol. I, Heart Throbs of the West by  
Kate Carter)

Work projects in which the leaders of the pioneers took active part and which furnished employment to thousands were the woolen mills, The Salt Lake Shoe Factory, Tanneries, The Deseret Tanning and Manufacturing Association, and Lumber and Saw Mills. Among the men actively engaged in furthering these early activities might be mentioned John Sharp, John R. Winder, Samuel Mulliner, Phillip Pugsley, and William Jennings. President Young as Trustee-In-Trust of the Church, and as a leader in promoting home industry and manufacture, probably was the greatest employer of all.

Samuel Mulliner was the first person to begin the tanning business in Salt Lake City. The first leather was made by him from a calf skin and was exhibited at a General Conference of the Church in 1850. Mr. Mulliner's place of business was located on the West side of Main Street a little north of Second South.

"Samuel Mulliner hereby notifies the citizens of Deseret that he has entered the tanning business and solicits the co-operation of all interested in home manufacture. He wishes to state that it will be just as necessary for citizens to bring bark and sumac as it is for the tanners to make the necessary preparations for making leather. Owners of sawmills will please save all the bark they can by stripping all green pine trees which come to their mills.

"Wanted immediately 50 cords of pine or oak bark for which the highest prices will be paid.

"Wanted 1000 weight of sumacs, threshed and cleaned. As the season for peeling bark is nearly past the bark must be produced immediately. For further particulars apply to the subscriber at his shop on E. Temple Street, opposite Reese's store." Deseret News.  
June 14, 1851.

Howard, the distiller, and H. E. Bowring, saddle and harness maker, were extensively engaged in the leather trade under the name of Howard and Bowring. Howard's tannery was the original Mulliner's Tannery.

MANUFACTURE OF SHOES - Deseret Tannery (Vol. III, p. 217, Heart Throbs of the West by Kate Carter)

"\$15.00 per cord for Pine Bark. Will you bring us a few cords? We want at least 50 cords by the end of June; but we want a portion now. Your boots and shoes will come right convenient in a few months; and you will not feel the paying for them if you take a day or two now when you can't farm. Go to any of the mills with your wagon box and bark for them. It will be as easy as getting wood; try it once.

"We want a quantity of lime also; and don't forget the oil. We want hay, oats, wheat, flour, butter, cheese, eggs, and other necessities for family use, such as beef and pork.

"We wish to raise one hundred dollars to send east for articles we need. We hope that those who know themselves indebted, will call in a few days and pay us so that we may not be hindered.

MULLINER AND ALLEN

The Deseret News, February 1851, contains the following:

"We wish to call the attention of the Deseretians to Samuel Mulliner's advertisement in today's newspaper. He is making preparations for tanning; it is therefore the duty of all to assist in this work. It is useless for a tanner to prepare his vats unless the friends of domestic

manufacture will assist in getting materials, and as the time is almost past to get bark, we hope to hear of a good turn-out next week. The tanners are doing their best, according to counsel, and if others will do their duty, we may soon have some valley-made leather. Next week, peel bark."

JOHN R. WINDER. Soon after coming to Salt Lake City in 1853, John R. Winder went into the leather business with Samuel Mulliner. He had worked in the shoe business in England and was called a drawer, made the patterns for the shoes. They made boots, shoes, and also saddles. They operated their own tannery. His wife, Ellen Walters Winder, made the eyelets for the shoes. In 1855 he formed a partnership with William Jennings, known as Jennings and Winder, Manufacturers, Boots, Shoes, Harness and Saddles, and was very successful in all departments. He was the manager.

# DESERET TELEGRAPH CO., *March Apr 1881*

No.	WHO FROM.	From What PLACE.	TO WHOM ADDRESSED.	To What PLACE.	No. of WORDS.	Paid at this Office.		Paid at other Office.	
						Per this Line.	Per other Line.	Per this Line.	Per other Line.
1	Thos Chamberlain	U O	S Mulliner	A F	15	1 35			
1	S Mulliner	A F	Thos Chamberlain	U O	15	1 28			
3	1 Jennie Kelsey	U O	Edward Kelsey	S	9			75	75
1	T. Chamberlain	U O	S Mulliner	A F	10	1 00			
2	Jennie Kelsey	U O	Edward Kelsey	S	11			75	
4	S Mulliner	A F	Bp Chamberlain	U O	5	1 00			
5	Thos Chamberlain	U O	S Mulliner	A F	5	1 00			
12	H. A. Lusk	S R	J McDonald or G. Hicks	U O	checked at H R				
13	W. J. Owen	B	Mrs Jolley Senor	U O	11			80	
15	J. McDonald	U O	Mrs A Lusk	S R	8			75	
15	W. B. M. Jolley	U O	W. J. Owen	B	11			75	
22	J. B. Young	U O	Francis Webster	D H	8	75			
22	F. W. Jolley Senor	D H	J. B. Young	U O	15			90	
26	E. M. Webb	U O	F. W. Jolley	Fillmore	13	90			
29	W. Young	B. Y.	H. D. Spencer	U O	10			1 00	
29	H. A. Webb	Fillmore	E. M. Webb	U O	10			75	
29	H. D. Spencer	U O	Bingham Young	B. Y.	10			1 00	

1878  
 Dec 3 To Post from Store Book

A. Page 347 28.  
 " 10 To Soap 2, Soap 2 14  
 " 7 " Soap 4 5

1880

Jan 20 To Soap 2 on 1  
 Feb 4 " 2 1/2 yds 75k per Harmon 75  
 " " Coal Oil 10 Paper Envs 25  
 " 9 " Soap 14th Soap 4  
 " 21 " Paper Envs Matches Soap 2 2  
 Mar 13 " Soap 2 6th Soap 4  
 Apr 3 " Envs Matches Soap 19  
 " 15 " Soap 2 4th Soap 4

154 Added in

May 6 To Soap 13th Soap 19th Soap 6  
 June 2 " 17th Soap 19th Soap 9  
 July 1 " Coal Oil Matches 6th Soap 16  
 " 7 " Bal on Dr. bill 75  
 " 23 " Soap Aug 5th Soap 4  
 Aug 13 " Coal Oil Matches 17th Soap 17  
 " 25 " Soap 31st Soap 4  
 Sept 1 " Envs 9th Soap 17th Soap 21  
 " 25 " Soap 30th Soap 10 Coal Oil 62  
 Oct 2 " 11th Soap 21st Soap 26th Matches 8  
 Nov 6 " 18th Soap 25th Soap 6  
 Dec 17 " Coal Oil 25th Soap 30th Envs Coal Oil 34  
 " 31 " Soap 4

420

1881

Jan 5 To Soap 13th Soap 18th Broom 26  
 " 23 " 4 Envs Coal Oil 10 3rd 9th Soap 34  
 Feb " Dr. bill Broom 19th Soap 16 79  
 " 22 " Envs Mar 23rd Soap 75 50  
 Mar 26 " 30th Soap April 1st Soap 34  
 Apr 2 " Black 5  
 " 6 By Dr. on Dr. bill in Home made goods 855  
 " " " 285, Prepared 285

1875 1190

Bal. 685



arrived there in 1868 or '69. William Heaton and family arrived in December 1869. Israel Hoyt and others later became settlers of Longvalley.

St. Thomas was situated on the Muddy River, about two and one-half miles from its junction with the Virgin River (which site is now covered with the waters of Lake Mead.)

Overton, on the same side of the Muddy Valley, about eight miles northwest of St. Thomas, was first settled by Abe Kimball. This place he called "Podunk," an Indian name meaning poor. And it surely fitted the place and the people until they had time to get homes and crops matured.

St. Joseph was on the opposite side of the stream, five miles to the north. The valley of the Virgin offered limited opportunities and the settlers found it hard to make a living. They were called there principally to raise cotton. They took their cotton to the Washington Factory and obtained cloth for it. The condition of the settlers as described by James Leithead in 1870 was something like destitution. He stated that many were nearly naked for want of clothing. He said they could sell nothing to obtain money and the cotton and cloth did not answer all the purposes, as they needed boots and shoes as well as various kinds of tools with which to work.

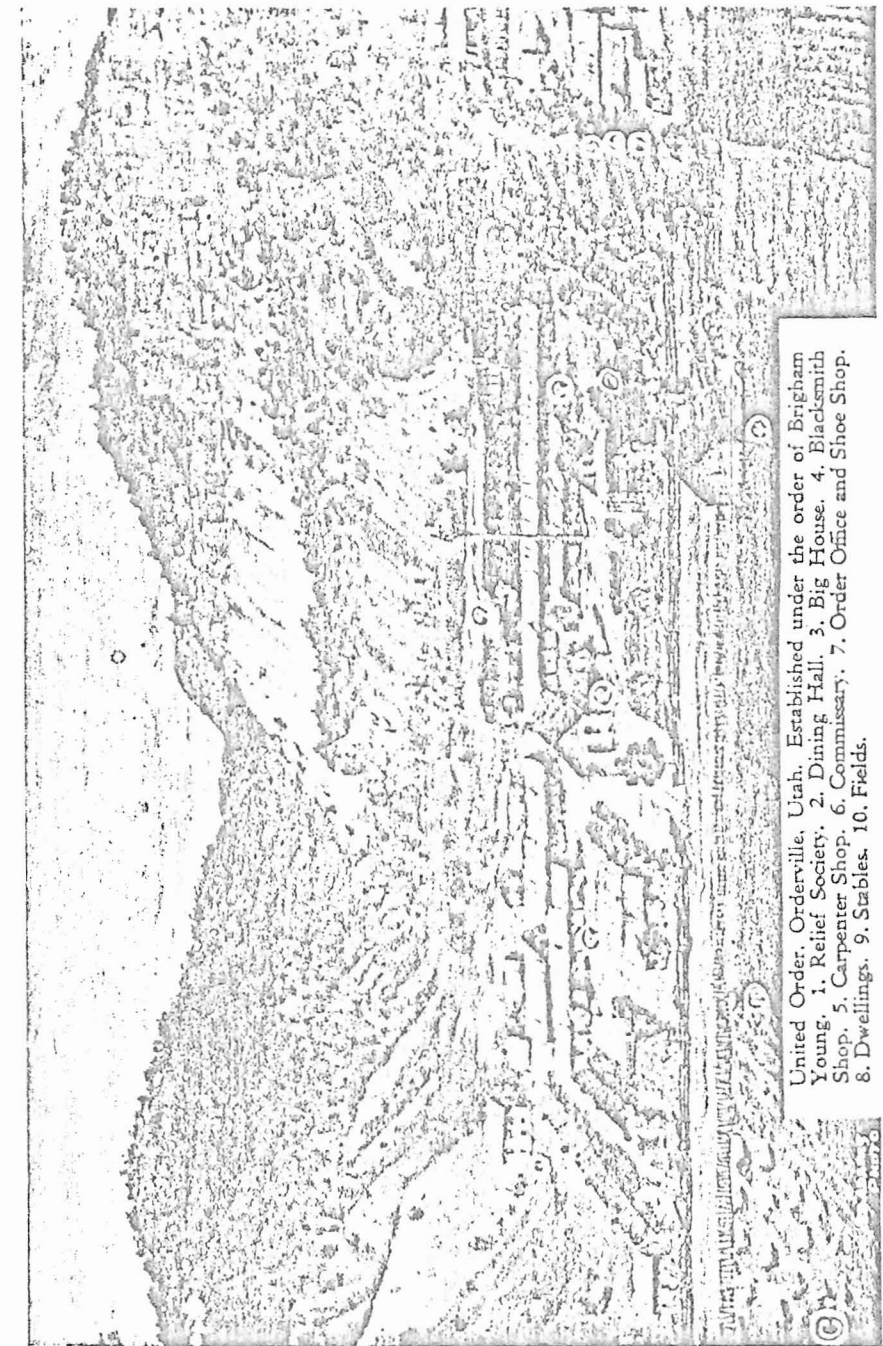
President Brigham Young was a visitor to the Muddy settlements in March 1870. He went by way of St. George, a point frequently visited by the Presidency. In the party were John Taylor, Erastus Snow, George A. Smith, Brigham Young, Jr., Andrew S. Gibbons and others. On the return trip the President followed the rough road through Arizona to the Paria, personally visiting and selecting the site of Kanab, September 10, 1870.

President Young saw what a hard fight the settlers were making, conditions being unfavorable for agriculture or making homes. The excessive heat caused many to abandon the mission. There were a few who would have stayed had not Brigham Young advised them to leave.

Accordingly, the Church Presidency issued a letter, dated December 14, 1870, addressed to James Leithead, in charge, giving instructions to make the move. On December 20, 1870, a meeting was called at Overton and the people of the Muddy met with Joseph W. Young, of Salt Lake, the Stake President of the southern settlements of St. George, Panaca, Muddy and Longvalley. The people resolved to abandon the location and look for new homes.

President Young advised the Muddy settlers to return to Utah, and if they had homes to which they wished to return, they might do so; but if not he advised them to settle in Longvalley, where there had been two small settlements which had been abandoned in 1866 on account of Indian hostilities.

"Accordingly, they sent a delegation of men, including James Leithead, Boyd Stewart, Daniel Stark and Andrew S. Gibbons to explore the valley and report its condition and the facilities it afforded for making one or more settlements. The only available route to the valley lay over eighty miles of desert, from St. George to the lower extremity of the valley. A great portion of the distance was covered with heavy drifting sand, sixty miles of which was over a plateau which rises abruptly to the height of several hundred feet



United Order, Orderville, Utah. Established under the order of Brigham Young. 1. Relief Society. 2. Dining Hall. 3. Big House. 4. Blacksmith Shop. 5. Carpenter Shop. 6. Commissary. 7. Order Office and Shoe Shop. 8. Dwellings. 9. Stables. 10. Fields.

Samuel and Harriet lived at Orderville some 2-3 years. Catharine died here. Heart Throbs of the West Kate B. Carter, Vol. 4 Daughters of the Utah Pioneers



**Marker Number Twenty-Eight  
CEMETERY AT ORDERVILLE**

**Orderville, Utah**

**May 30, 1938**

**DAUGHTERS OF UTAH  
PIONEERS**

In Memory of  
**UTAH PIONEERS**

buried in the  
Cemetery at Orderville

Founded in 1875.

Unveiled May 30, 1938

By Camp 2 of Kane County  
D.U.P.

(Marker Inscription)

**ORDERVILLE CEMETERY**

"The United Order organization at Orderville was the nearest being right in organization and the most successfully run of any that made the attempt." — **Brigham Young.**

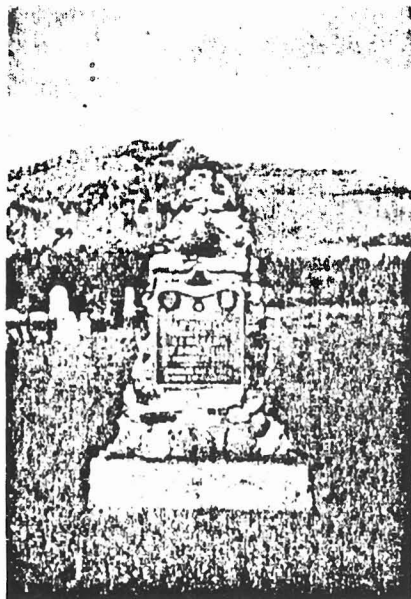
The men and women who so successfully lived this great principle of the gospel were of necessity brave, courageous and self-

sacrificing. Most of them had left their homes in the East to come to Utah for the sake of the gospel. When Brigham Young adopted the policy of sending volunteers to settle outlying territories, people were called from many of the northern Utah settlements to the "Muddy Mission" in Nevada, about 1865.

Much suffering and hardships were endured while in that hot arid district. In 1870 the Mission was disbanded. The settlers were allowed to return to their homes in the North or to move as a Ward to Long Valley—a rough sparsely settled valley in Southern Utah. A few took the former, more pleasant course, that of returning to their homes, but the majority of them remained with the group.

Preparations for the journey were quickly made. Disposal of homes and property were impossible. The condition was serious, their struggle had been tremendous. The move to form the Mission, the hardships, the poverty, the discouragements, and the relinquishment of the little they had accumulated in the past few years, the uncertainty of the new venture and location in an unsettled country, tended to unnerve even the strongest; though there was no hesitancy in carrying out Brigham Young's suggestion.

Little wonder stout hearts quailed and gave birth to doubt. Joseph S. Allen was in the Missouri mobbings and consequent drivings, but said of the move from the Muddy, "This was the hardest of them all."



The journey was indeed difficult for in many sections the travelers were compelled to make roads as they went. They settled in Mt. Carmel, organized the United Order, March 20, 1874. On February 20, 1875, the town was removed three miles farther up the canyon and was called Orderville.

A cemetery was located at the southeast corner of the town. A small son of Robert and Eunice Brown was the first to be buried in it. Robert Brown, himself, was probably the first Utah Pioneer to be buried in the cemetery. One by one our pioneers have gone beyond to the great reward that awaits them for the hardships, sacrifices, they suffered for the principles of the gospel.

After the organization of the D.U.P. in Orderville, the officers, desiring to do honor to their noble pioneers and to perpetuate their memory, decided to make one large marker in the memory of all our pioneers.

Under the able direction of Mercy B. Chamberlain, Captain of the Orderville Camp of the D.U.P., plans were made for the erection of a stone monument to be placed in the northwest corner of the southeast section of the cemetery, the section where the most of our pioneers are buried.

**Marker Number Twenty-Nine  
OLD PIONEER CEMETERY**

**Mona, Utah**

**May, 30, 1938**

"This monument is erected in memory of the pioneers buried here, there are about 20, whose resting place surrounds this monument.

"The first grave was that of Nancy Maria Biglow Love, who died November 27, and was buried November 28, 1852. In 1852 there were only three Pioneer ranchers and their families living here. In 1853 Indian trouble forced them to move to Nephi.

"After Mona was settled in 1858, it served for a burial ground until 1868. — **Mt. Nebo Camp.**"  
(Marker Inscription)

**PIONEER CEMETERY  
AT MONA**

Sometime in the early '50's, Andrew Love, John Antony Wolf and another gentleman came into this locality pioneering and took up the occupation of ranching.



The fields at this time were a waving mass of grass and a splendid place

March 30<sup>th</sup> Wednesday. I was writing again to day  
" 31<sup>st</sup> Thursday. My Labors were about as follows  
April 1<sup>st</sup> Friday. Just seven years ago to day since  
we commenced working together in the Holy United Order  
" 2<sup>nd</sup> Saturday. I was taking time to day there  
was a joint meeting of the Young Men & Young  
Ladies Associations this evening we had a good  
" 3<sup>rd</sup> Sunday. Sister Catharine Mulliner died  
yesterday evening at a quarter to seven o'clock she  
was 77 years of age she died conscious & full of Faith  
& love for the Principals of the United Order. Her life  
has been spent in performing good work in the Kingdom  
of God she died happy. I will be buried tomorrow  
" 3<sup>rd</sup> Sunday. We had good meetings to day Sister  
Mulliner was buried this afternoon there was a  
large attendance at her funeral. Some Home missions  
" 4<sup>th</sup> Monday. Bro Robertson & myself visited the  
Steam Saw Mill to with the intention of buy-  
ing it if possible. But when we got there we  
found the owner had gone on a visit we left  
word for him to come down & see us when he return  
" 5<sup>th</sup> Tuesday. We returned home to day  
" 6<sup>th</sup> Wednesday. I was working at the Books to day  
" 7<sup>th</sup> Thursday. Had a good meeting in the forenoon  
and an other in the evening. Faithful Testimonies were  
" 8<sup>th</sup> Friday. I was working at the Books again to day  
" 9<sup>th</sup> Saturday. I was working around home to day  
" 10<sup>th</sup> Sunday. We had good meetings to day & the evening

## Growth of the Community.

1859-1869.

IN HISTORY the things of most permanent value are generally accomplished with the least display of pomp and ostentation. It is quite commonplace things which have done most to advance the race in civilization. Always the warrior has been a fascinating figure and the laborer ordinary and uninteresting, yet nations have been infinitely more benefited by the effective work of the toilers than by the carnage and destruction of the man of arms. The growth of our own country has been due to the character of its citizens as expressed in economic and political life far more than to that character expressed in the clash of weapons. In terms of ultimate value, the cost ordinary things are often also the most important. What is true of race and nation applies with equal correctness to the city. Hence the growth of Lehi is a result, not so much of the spectacular incidents, as of the ordinary commonplace, uninteresting—yet, withal, effective and valuable—events in the life of its people.

The decade between 1859 and 1869 is a period of rapid growth in the life of the city on Dry Creek. Developing from a little settlement, Lehi assumed during this time the aspect of a town. No remarkable events occurred; nothing wonderful happened; the consistent, unceasing work of the people was responsible for the advance. True it is that a variety of other things must receive mention during this period; but in their narration the real cause of development—the unrelenting toil of the men and women of Lehi—must be kept in mind.



SAMUEL MULLINER

### MULLINER'S MILL.

When conditions had become practically normal again, in 1858, Samuel Mulliner set in operation the grist mill which he

had been constructing the last two years. When completed, it was one of the best in the Territory. Previously the farmers had taken their grain to the mouth of American Fork Canyon or to Salt Lake County. The miller was Elisha H. Davis; he had previously lived in Lehi and been a member of the City Council, but had moved away; now at the request of Mulliner he returned to operate the newly erected mill. This structure stood near the present site of the sugar factory, the "Mill Pond" having been built for furnishing power. The mill continued in operation until the site was sold by Thaddeus Powell to the Utah Sugar Company.

### BIOGRAPHICAL

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### SAMUEL MULLINER.

Samuel Mulliner was born in Haddington, East Lothian, Scotland, January 15, 1809. He emigrated to America in 1832, settling near the city of Toronto, in Canada.

He was baptized by Theodore Turley, September 10, 1837. The following spring he moved with his family to Missouri, and later settled in Springfield, Illinois, November 4, 1838. He was ordained a teacher March 10, 1839. On May 6, 1839, he was ordained an elder, and a seventy, July 16, 1839.

Soon after this, he left his family and started on a foreign mission. He and his companion, Alexander Wright, arrived at Glasgow December 20, 1839. The next day they continued their journey to Edinburgh, where his parents resided. They were the first elders to go to Scotland. On January 14, 1840, he baptized a number into the Church as the first fruits of the gospel in Scotland. On the 19th, he blessed some children and administered the sacrament for the first time in that vicinity. On that occasion he received the gift of tongues. They were very successful in their labors and baptized a great number, among whom were his own parents.

He left Glasgow on October 2, 1840, and returned to America, arriving home December 19, 1840. He afterward moved to Nauvoo, Illinois, from which place he was again sent on a mission in November, 1842. He organized a branch of the Church at Cambria, Niagara County, New York, April 27, 1843. He was released to return home July 2, 1843.

In 1849, as he was preparing to go to Utah, he was sent on a business mission to the East. He returned home the same year. In 1850 he came on to Utah and settled in Great Salt Lake City with his family, six in number. He bought a lot, which now is occupied by the Walker Brothers Bank, and started a tannery and shoe shop, making the first leather in the state. He built a comfortable dwelling house. He brought a grist mill at American Fork, and soon after built a carding mill adjoining it, and also a sugar cane mill. With the latter he made molasses for the settlers. He also built a grist mill at what was known as Spring Creek, between Lehi and American Fork, where he resided most all the remainder of his days.

He gave employment to many Saints and new-comers and did much for the poor and needy. He never allowed any to suffer for the want of food or clothes if he knew it.

He died February 25, 1891, at the age of 82 years, 1 month, and 10 days.



In the winter of 1847-1848 he married Ann Capstick, and on the 18th of March, following, they moved to St. Joseph, Missouri, from which they later started for Salt Lake City, arriving at the latter place September 21, 1848, where he built a home.

In the fall of 1848 and the following spring he made adobes and, being a mason, helped to build them into one of the first meeting houses in Salt Lake City. In the summer of 1850 in company with Canute Peterson and others, he explored the north end of Utah Valley with a view of taking up land and finding a suitable place for a settlement. In September of that year he came back to Dry Creek with his brother-in-law, David Clark, and while felling logs for a house, had his collar bone broken. He went back to Salt Lake and remained until spring, when he brought his wife and infant daughter, (Mrs. Sarah A. Olmstead), to Lehi and lived for a time in a covered wagon box. On June 22, 1851, his son, Henry Moroni, was born, being the first white male child to see the light of day in Lehi. After a brief illness, he died July 8, 1852, aged about thirty-two years.

#### ANN CAPSTICK ROYLE.

Ann Capstick, the daughter of Ann and Christopher Capstick, was born July 26, 1812, at Old Hutton, Bridge End, north of Westmoreland, England. Her mother died December 31, 1836; her father died in August, 1841.

In 1842, with her sister, Jane, she came to America. In 1843, July 30, she was baptized a member of the Church of Jesus Christ of Latter-day Saints, in Newark, Connecticut. A short time after she made the acquaintance of Henry Royle, whom she married in

the winter of 1847. March 18, 1848, they left St. Louis, where they had been residing and located at St. Joseph, Missouri; from there they left for Salt Lake City with an ox team, arriving in Utah on



ANN CAPSTICK ROYLE

the 21st of September, 1848. Here they built a home on a city lot. September 22, 1849, their first child, Sarah Ann, was born. In the spring of 1851 they moved to Lehi. June 22, 1851, their son, Henry Moroni, was born. July 8, 1852, after a short sickness, her husband died. November 9, 1852, she married John Mercer of American Fork, Utah. October 6, 1853, she gave birth to her daughter, Martha (Mrs. James Kirkham). On March 8, 1860, her husband, John Mercer, died. In the fall of 1861 she married Samuel Mulliner. After living with Samuel Mulliner for a year or two, her children built her a home next to the residence of her daughter, Martha Kirkham, where she remained until her death, July 7, 1879.

In this writing of Samuel Mulliner, Jr., We do not know the history of Hannah Herst, listed as the 4th wife of Samuel's; she is listed in the 1860 Federal Census in the household of Samuel, age 34, and born in England.

A family statement has been made that she died of tuberculosis.



I. D. S. BIOGRAPHICAL ENCYCLOPEDIA  
Vol. 4, Jensen, page 495

MULLINER, Joseph S., sen., Bishop of the Iona Ward, Idaho Falls Stake, Idaho, from 1890 to 1895, was born 10 Dec. 1857, in Salt Lake City, Utah, a son of Samuel Mulliner and Mary Richardson. He was ordained a High Priest and Bishop Oct. 19, 1890, by John W. Taylor, and died in 1923.

## Hyrum L. Mulliner dies at 92

Hyrum LeRoy Mulliner, 92, 470 — 13th East, prominent lawyer and politician in Salt Lake County in the 1920s and 30's died in his home Tuesday of natural causes. His burial was private and no funeral was held.

At time of death, Mr. Mulliner was board chairman of Western Savings and Loan Co., 41 E. 1st South St.

A trial lawyer of wide experience, Mr. Mulliner practiced in Utah for 60 years. He was campaign manager for George H. Dern when he ran successfully for governor of Utah in 1924.

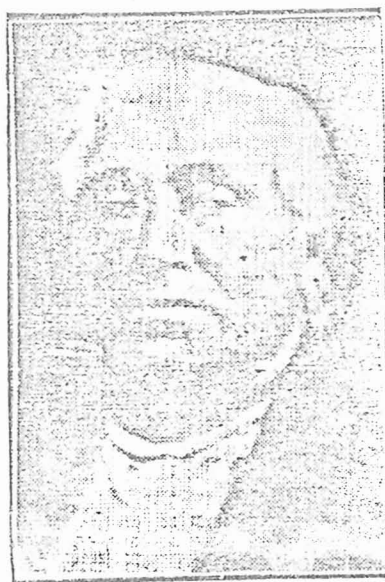
He was one time vice president of the Utah State Fair Association. He belonged to the Salt Lake Country Club and the Fort Douglas Golf and Country Club.

His law degree was granted in 1913 by the University of Chicago after his graduation from Ricks College in Rexburg, Idaho, and the University of Utah.

Mr. Mulliner was born July 23, 1882, in Lehi, son of Joseph Smith and Emily Woodard Mulliner. He was married Dec. 23, 1909, in the Salt Lake LDS Temple to Corneel James, who survives him, as do sons Donald W., Bremerton, Wash., and Ted. Menlo Park, Calif., and daughters Mrs. Harold F. (Frances) Roberts, Salt Lake City, and Mrs. Mark F. (Miriam) Smith, Santa Monica, Calif. He also had 14 grandchildren and 14 great-grandchildren.

### Carried the Gospel to Scotland in Early Days

The early settlers of this valley will remember Samuel Mulliner, pioneer mill owner, farmer, tanner, missionary. It is in respect to this missionary experience and labors that we deal with in this little article. The subject of this sketch was born in Haddington, Scotland, January 15, 1809. In early life he learned the trade of shoemaker, at which occupation he labored at Dunbar. He was married on December 4, 1830, to Catherine Nisbet. Shortly afterwards they resolved to emigrate to Australia, but instead, perhaps, chiefly



SAMUEL MULLINER.

for want of sufficient funds they emigrated to Toronto, Canada, in 1832. What followed subsequently may well be ascribed to providential circumstances.

Shortly after arriving in Canada he heard the gospel preached by the Latter-day Saints and in 1837 was baptized by Timothy Turley. Had he gone to Australia as he intended to do, it is questionable if he might ever have heard the gospel. And it is quite certain that he could not have heard it for years afterwards and therefore, in that event he could not have been

the first to preach the gospel in his native land, could not have been the first to baptize there in this dispensation and could not have had the honor in connection with Alexander Wright of introducing the gospel in their native land. So that with the poet we may say:

"There's a divinity that shapes our ends;

Rough hew them how we will."

Samuel Mulliner moved his family to Springfield, Ill., in July, 1838. At this time he officiated as a teacher, then as an elder and just previous to his going upon his mission he was ordained a Seventy. In July, 1839, he, with others, set out on foot for New York en route to Liverpool and Scotland, with others, set out on foot for New York and also in that city. Ultimately the company sailed from New York, reaching Liverpool, Dec. 3, of that year and Glasgow, December 20th. Elders Mulliner and Wright first visited their relatives after an absence of some years.

Early in 1840 they commenced their labors in Bishopston, a village a few miles from Glasgow. It was here that the first baptism took place and the first applicant's name for that distinction was Alexander Hay, who was baptized January 14, 1840.

It is perhaps a strange coincidence but history seems to bear out the statement that Alexander Hay was away from the Church in later years and never gathered from his native land to the land of Zion. The gospel spread rapidly and daily and weekly new members were added to their church. In May, 1840, Elder Orson Pratt arrived in Scotland and established the first branch in Paisley, Robert McArthur presiding. Elder Pratt and Elder Mulliner proceeded shortly afterwards to Edinburgh where a branch was also established and rapidly increased in numbers. To Elder Mulliner therefore, belongs the credit of performing the first baptism in Scotland in this dispensation and to Elder Samuel Mulliner and Alexander Wright belongs the credit of introducing the gospel into Scotland at that time. And this was done too by these elders traveling without purse or scrip—receiving shelter and food from friends as they went along.

Much opposition was experienced by these early missionaries quite as much as is experienced at the present day, but they were staunch and true and performed their labors unflinchingly and were remarkably successful in gaining souls, many of whose descendants are to be found in our communities today.

Early in October 1840 Elder Mulliner was released to return home. Elder Wright continued laboring there for a year or two after that and ultimately returned home with his parents and family.

Elder Mulliner came to the valley in 1850 after performing another mission in the east. He would have reached here sooner but was persuaded to give up his traveling outfit to enable others to come. His was an active, busy, useful life, pioneering, establishing homes, engaged in farming, mills, tanneries, etc., as long as life and energy lasted. He has left a numerous posterity—sons and daughters, grandsons and great-grandsons, who are engaged in subduing the earth and are scattered from Canada to Mexico—several of whom have followed in his footsteps of preaching the gospel to nations of the earth.

DAVID L. MURDOCK

*my great grand father to him I remember (J.W.) to Church*

*See 516101 page 100*

## DEATH OF SAMUEL MULLINER

A Former Resident of Salt Lake City Dies at his Home in Lehi.

(CS# F026928, p. 8, Deseret Evening News,  
March 10, 1891)

Sketch Of the Life and Labors of the John the Baptist of the Scottish Mission:

By letter from Brother John Woodhouse, we learn that Father Samuel Mulliner, a former resident of this city, and well known as one of the pioneer business men of the Territory, died at his home in Lehi on the 25th of February.

Brother Mulliner was born at Haddington, Scotland, Jan. 15, 1809, so that when he died he was past 82 years of age. He was married in his native land Dec. 4, 1830, and shortly afterwards, migrated to Canada. There, in the summer of 1837, he was visited by Elders Turley and Law, who preached to him and his neighbors the Gospel as revealed to Joseph Smith. The promise they made that the Holy Ghost should be received as a result of faith, repentance, and submission to baptism at their hands for the remission of sins, was so different from anything heard from other preachers, that their attention was immediately arrested. An investigation of the doctrines followed, resulting in Brother Mulliner and his wife and two neighbors being baptized September 10, 1837.

In the following Spring, Brother Mulliner and family set out on a journey to Missouri to join the Saints in that land, and while journeying he tarried at various places and preached the Gospel as he found opportunity.

On the 10th of March, 1838, he was ordained an Elder by Wilford Woodruff, and on the 6th of May, 1838, had the office of Seventy conferred upon him by President Joseph Young. Upon this latter occasion, he was notified to prepare himself to go as a missionary to a foreign land. On the 16th of July, 1838, he started for New York to meet the other missionaries who were going to England, but a delay occurred, during which time he engaged in preaching the Gospel about forty miles from New York City, and then decided to go to Kirtland. He stayed there but a short time, and then returned to New York, where he embarked on the 6th of November, and, after a stormy, rough passage, arrived in Liverpool, December 3rd, 1838.

After a short stay in Liverpool, he repaired to Preston, then the headquarters of the British Mission, and was appointed to go to Scotland and introduce the Gospel. He first went to Glasgow, then to Edinburgh, and afterwards to Bishopton, and succeeded in finding interested listeners, and commencing what afterwards, under the presidency of Apostle Orson Pratt, proved to be a mighty missionary work.

On the 15th day of January, 1839, Elder Mulliner set sail from Liverpool for New Orleans on the ship 'Isaac Newton.'

The Church having by the time of his arrival been driven from Missouri, and settled at Commerce, afterwards known as Nauvoo, he repaired thither and assisted in building up that place. When not actively engaged in the work of the ministry, he pursued his vocation as a shoemaker and tanner, in which line he was always successful in accumulating property.

He emigrated to Utah in the year 1850, and settled in Salt Lake City, occupying and owning the corner lot on Main Street where Walker Brothers Store and Bank now stand. Here he established a tannery, shoe and harness shop, which business was one of the important factors in the development of the infant colony.

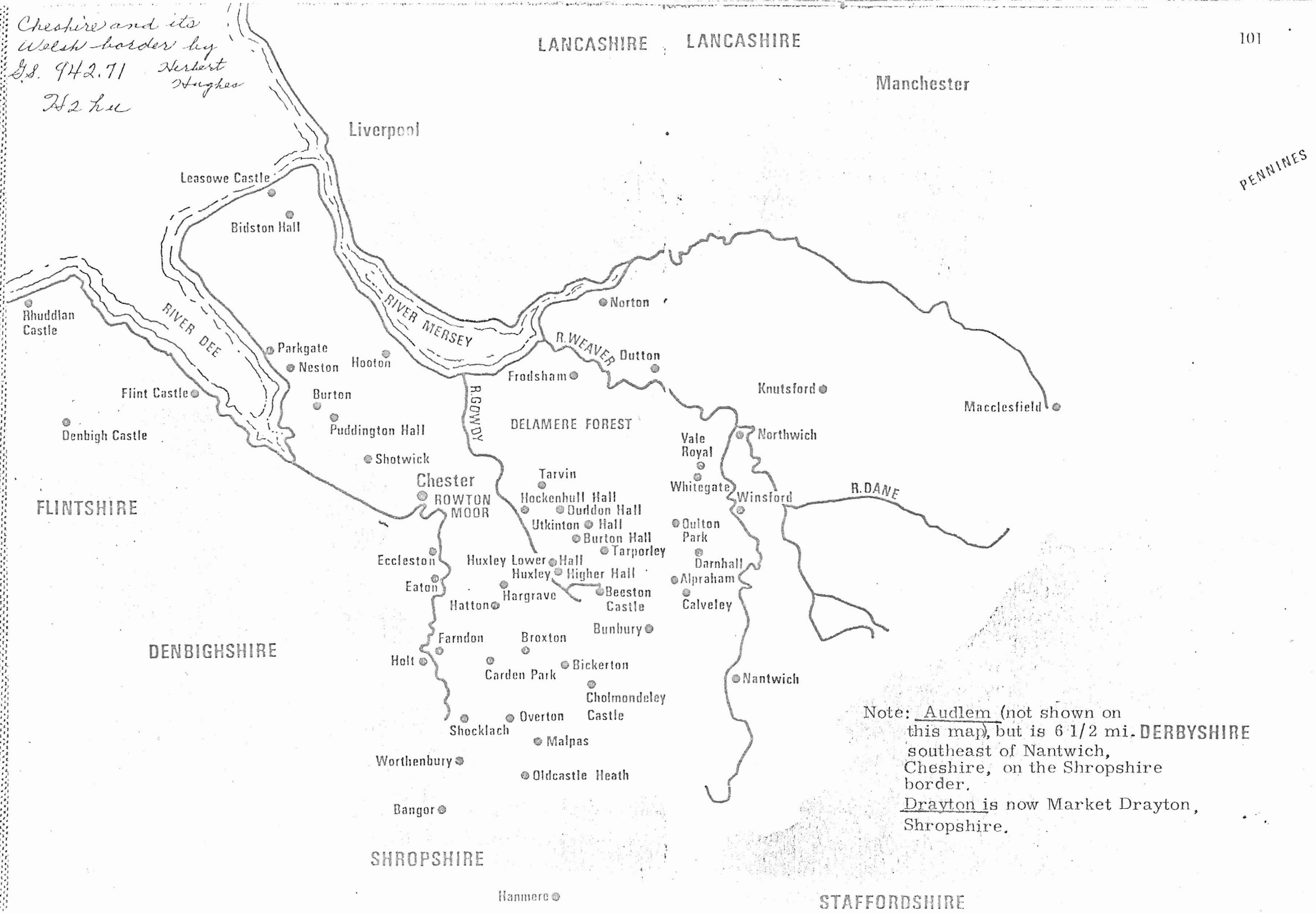
In the Spring of 1857, Brother Mulliner removed to Lehi and purchased a mill site and land claims upon Spring Creek, where he established a grist mill and carding mill, and afterwards one of the first sorghum mills. The site is now occupied by the Utah Sugar Factory, and is generally conceded to be a most advantageous one for that purpose.

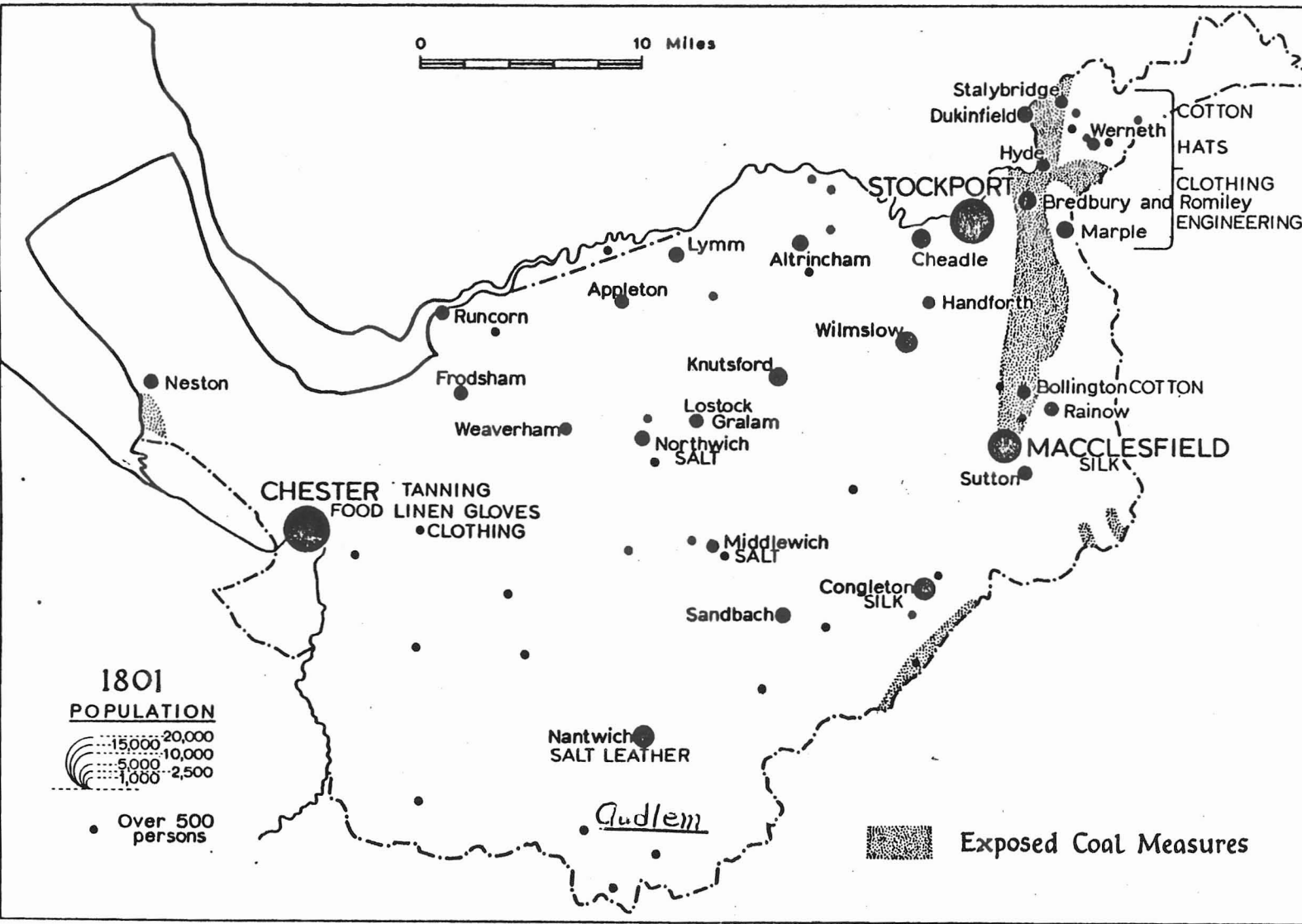
Brother Mulliner always made his religion the leading object of his life, and was ever ready to defend its principles.

For the last few years, his health had been very poor. He died full of faith and hope for the future. He leaves 15 children, 44 grand children, and 39 great grandchildren.

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*Cheshire and its  
Welsh border by  
G.S. 942.71 Herbert  
Hughes  
H2 h2*





12. POPULATION AND INDUSTRIES IN 1801

industry from the throw-ry of the the first silk mill ing this e intro-uch also se and a 52 and, t James up the elve silk of them clesfield ominent Congle-aces-10,000 nd they ey were ns were cluding shawls. Congle- made crop of ed the g sheds weaving heshire Boll- Hyde ckport hemp



tries. The late eighteenth century saw many of the revolutionary developments in textile machinery—Crompton's Mule in 1779, and Cartwright's power loom (later improved) in 1785. In 1803-13, William Horrocks evolved the first all-metal power loom. Coal to raise steam and iron ore to provide the iron for the machines were available locally from the Lancashire-Cheshire coalfield and from North Staffordshire; and the textile industries, which had of necessity ceased to operate in cottages when heavy machinery was introduced, grew even more rapidly when steam power vastly increased the speed of output. In 1783, copper cylinder printing began to be used for patterning cottons, and in 1799 the bleaching process was reduced from months to days. Only, however, after 1830 were many factories adopting machine tools and abandoning their old methods and machines, and from that date progress was speeded up. By 1822, cotton was the staple industry of Stockport, and from 1800 Hyde and other cotton towns of north-east Cheshire sprang up around their mills, Hyde's population expanding from a mere 830 in 1800 to over 11,000 in 1830. Cotton was also introduced into Macclesfield and Congleton in the 1780s, but it declined in the slump following the Napoleonic Wars and was not revived in Macclesfield. In Congleton, silk and cotton continued side by side until silk was ousted

after 1930 by man-made fibres. Both towns are still dominated by the textile trade, whereas in Stockport, apart from hatting, textiles have declined in favour of engineering and allied trades.

Iron and steel, copper, and lesser manufactures such as leather also played a part in the early industrialization of east Cheshire towns. Copper ores from Alderley Edge were smelted in both Macclesfield and Congleton from 1758, and in Havannah and Bosley from about 1808. But these industries were comparatively short-lived and it was iron and steel and the industrial complex of related trades which were to become the second major cornerstone of industrial Stockport from the mid-nineteenth century. In Congleton, there were forges in 1750 and agricultural implements were made in 1773, and during the modern period numerous branches of engineering have multiplied in both towns, those of Stockport being far the larger. The major expansion of the iron and steel industries in this country dated from the middle of the nineteenth century, but the Gilchrist Thomas process made possible from the 1870s the use of ores from the newer strata of the Jurassic rocks in a belt from north-east Yorkshire across the Midlands. Although it ended dependence on the dwindling Coal Measures ores, older centres of production like Stockport continued to be important engineering towns.

Source: History of Cheshire by  
Dorothy Sylvester

GS#942. 71 H2sh, pages 35, 62, 64

## XVI

### *Salt Wiches and Chemical Towns*

**I**n King Edward's time there was a Wich (Nantwich) in Warmundestrou hundred in which there was a well for making salt, and between the King and Earl Edwin there were 8 salthouses.' So wrote the recorder in the Domesday Book about one of Cheshire's oldest and most valuable assets—salt. From a lead pan inscribed DEVE and found at Northwich, it seems very probable that the Romans worked salt there, and tradition has it that the British already knew of it. The Welsh traded in Cheshire for salt for centuries calling Nantwich *Hellath Wen*, the White Salt Town, and Northwich *Hellath Ddu*, the Black Salt Town. This most valuable of Cheshire's mineral products has certainly been used for hundreds of years. It formed the basis of one of her oldest industries, supplying domestic needs, and being used in the preparation of hides and skins. Before modern methods such as refrigeration were applied to the preservation of food, salt was invaluable in preserving meat for winter use after the autumn thinning of the herds. As modern industrial processes developed, it became one of the principal raw materials in the important alkali and soda manufactures which expanded in mid-Cheshire and the Mersey Basin in the nineteenth century.

Salt is extracted either as brine or rock salt. Brine may well up naturally from springs or boreholes (wild brine), but in recent times water injected into the rock salt bed has been pumped out again as brine. Rock salt was first discovered at Marbury near Northwich about 1670 and the first pit as far as is known was sunk by 1720; prior to this brine was the sole source. The rock industry was carried

laid down in hot desert conditions and the salt, which occurs at two successive depths, represents dried salt lakes from that period. In the 'bullaries' or salt houses of the pre-modern period, 'briners' led the brine into lead pans and it was then boiled with wood as a fuel. When the water had evaporated, 'wallers' raked out the salt deposit which remained. In the Middle Ages, the King and the Earl of Chester claimed a portion of the revenue, but it was still a sufficient source of wealth to ensure that anyone of note owned at least one salt house in one of the Wiches. According to Leland, there were 300 salt workers in 'Namptwyche' in the early sixteenth century and this must have been the peak period of Nantwich salt production. About 1530, there were 400 salt houses; in 1605, 216; and in 1624 only 108. William Smith, writing in 1580, said 'Nantwich is accounted the greatest town in Cheshire, next to Chester', and it was not until the late seventeenth or early eighteenth century that it was overtaken by Stockport. Camden in 1590 described it as 'the best built town in the county', and to this day its church and its half-timbered houses make it a place of outstanding charm and historic interest and beauty. In 1605, when Nantwich had 400 salt houses, Northwich had 113 and Middlewich 107, but gradual decline set in and the last Nantwich salt works was closed in 1856, though brine baths were used there medically until a few years ago. By contrast, Northwich was in the ascendant. Brine springs were discovered at Winsford in 1700, and in the late 1770s another part of the salt

## *The Industrial Revolution in East Cheshire*

Until the early eighteenth century, Cheshire like most of England was a largely rural county with a scattering of country towns, only Chester being of appreciable size. Industries of many types were widespread, but all were powered by water (or wind) or were operated by hand or, occasionally, by animals. It was the discovery of the way to use steam power which marked the watershed between the old order and the new. Steam was raised by coal. The Darbys at Coalbrookdale in Shropshire successfully used coke to smelt iron ore. Iron in the early days of powered industry came mainly from the ores in the Coal Measures. Hence, a new 'coalfield geography' began to dominate Britain, and an entirely new set of industrial towns sprang up, some based on old market towns, but others growing where there might previously have been no settlement at all.

In east Cheshire, the new industrial growth was based first on textiles. The making of woollen cloth has been practised from the Bronze Age. In the Middle Ages the industry became the most lucrative in England and, although Cheshire was not at all important in this, a number of places in and near the Pennines could boast very early woollen industries. A Stockport charter of 1220 mentions fullers, both Macclesfield and Congleton had fulling mills in the Middle Ages, and in the fifteenth century Congleton was making wool cloth and woollen gloves. They were cottage industries and so continued both in town and country into the eighteenth century, spinning by hand, weaving on hand-operated wooden looms, and fulling in water-powered mills. Silk buttons were made in Stockport and Macclesfield in the seventeenth century and there were hatters in Manchester and Stockport. Cotton had been

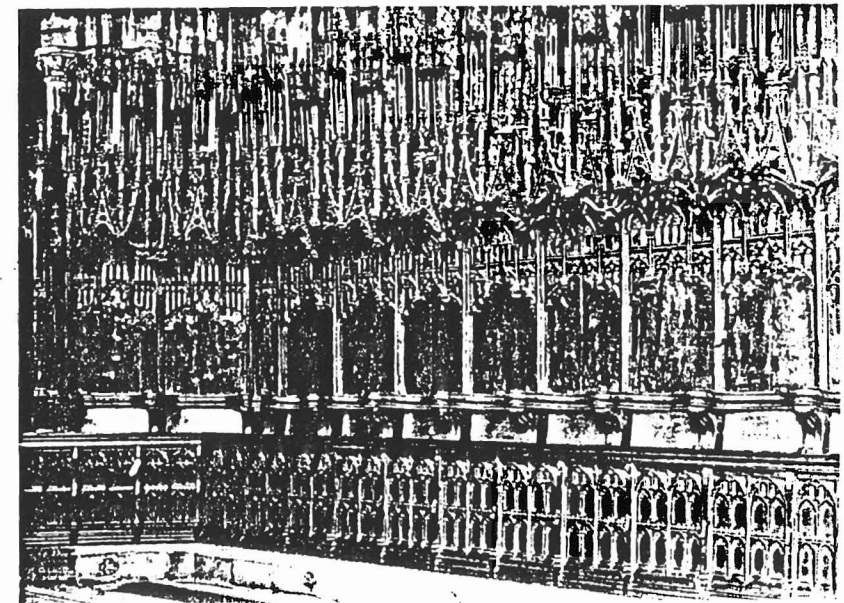
imported from the sixteenth century, but most cotton piece goods were imported until new steam-powered spinning frames were introduced by Arkwright from 1769.

The mechanization of the silk industry began when John Lombe copied from the Italians a water-powered machine for throwing silk thread in Derby. On the expiry of the patent in 1732, Stockport became the first town in the country to set up a silk mill (leased for a thousand years!) using this machine, and in 1743, Charles Roe introduced it to Macclesfield in a mill which also included a dyehouse, a twisting house and a barn. Congleton followed suit in 1752 and, as in Macclesfield, it is said that James Brindley, the canal engineer, set up the machinery. By 1770, there were twelve silk mills in Stockport, but by 1800 most of them were converted to cotton. In Macclesfield and Congleton silk became the dominant industry with over 2,000 employees in Congleton in 1820, while in the same period Macclesfield's silk workers numbered over 10,000 (out of a total population of 21,000) and they worked a 62-hour week for which they were paid 11s. 6d. By that time, both towns were making a wide range of silk goods including ribbons, handkerchiefs, squares, and shawls. Piece-goods were soon to follow, and Congleton at the peak of the silk industry made ribbons, velvets, and satins.

In the 1760s, the improving wool crop of the Pennine moorlands encouraged the setting up of hatting shops and weaving sheds as well as swelling the cottage weaving industries at various places in the Cheshire Pennines—Marple, Bredbury, Hyde, Bollington, Handforth. At the same time, Hyde was using cotton with wool and Stockport and Congleton had both set up hemp



10. Welsh Row, Nantwich, looking towards the Parish Church.



11. Nantwich Parish Church: the Choir Stalls.



## THE COUNTY TOWN

As early as the twelfth century, it was one of the towns with a royal palace. William the Lion, who began to reign in 1165, occasionally resided here, and in the palace of Haddington, on August 24, 1198, Alexander II. was born.

This royal palace was built within the town itself in King Street, now called Court Street. It stood on the site of the present County Buildings, and remains of the vaulting were found in 1833 when the site was being excavated.

In 1216 the first recorded English attack took place, when the town, at that time built of wood like Edinburgh itself, was burnt down by King John.

In 1244 it was again totally destroyed by fire.

About a hundred years later came Edward III., in the words of Bellenden, "to the gret dammage of all pepill lyand thairabout," and in those of Fordun, "He burned the town, the monastery and the sacred church of the Fratres minores of Haddington, a costly and splendid building of wonderful beauty, whose quire, from its elegance and clearness of light, was commonly called the Lamp of Lothian, and a church which was the singular solace of the pious in that part."

After such vandalism, it is small consolation that

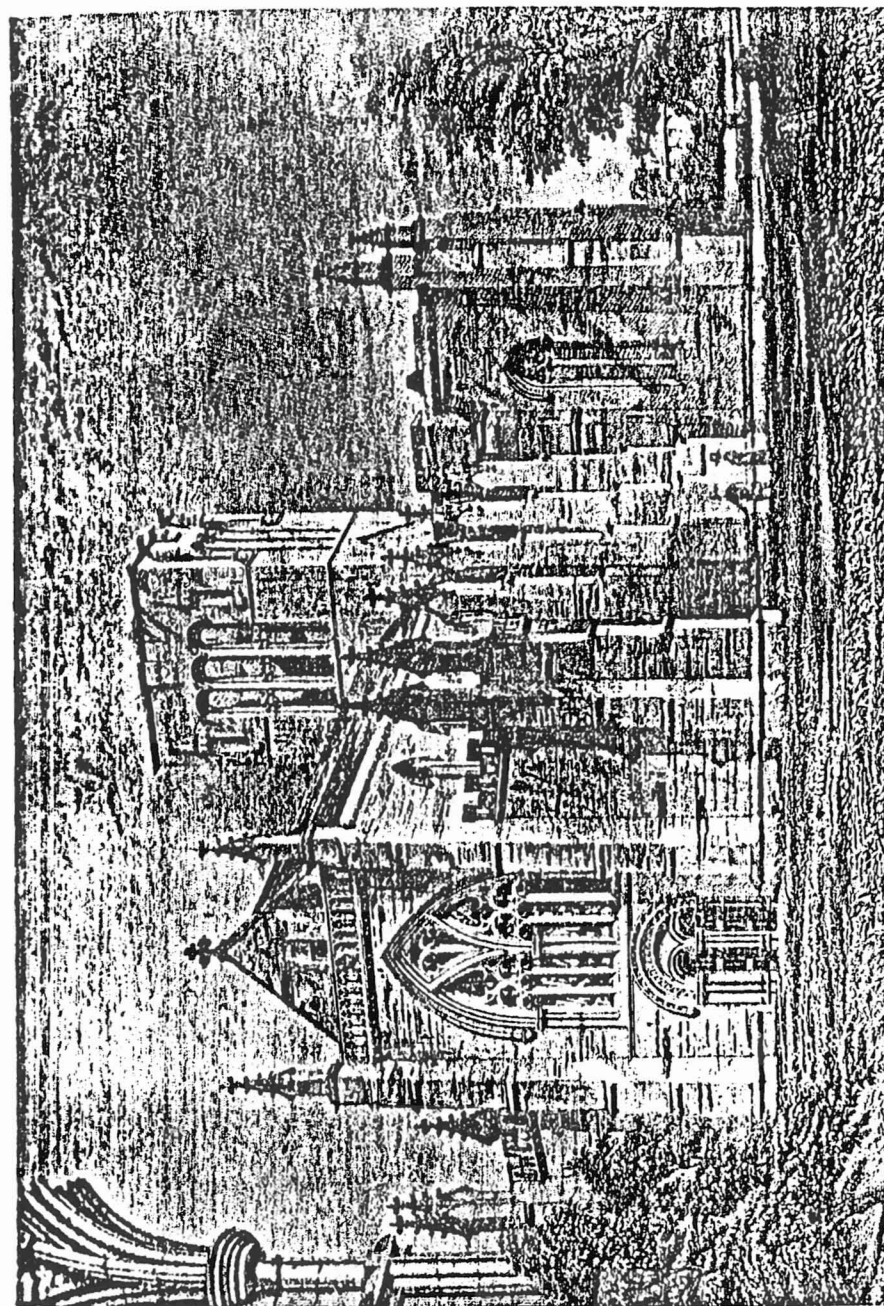


HADDINGTON IN THE SEVENTEENTH CENTURY (Slezer's View).

many of them, and urging them to oust the English garrison. This was not finally accomplished until 1550, when the English Governor was captured while on a foray to Dunbar, and the Haddington fortifications were afterwards razed to the ground.

It is only to be expected that Queen Mary, so intimately connected with Bothwell, the chief of the East Lothian nobles, should visit the town occasionally. How often she did so cannot now be determined. We know, however, that she was on several occasions at Dunbar, and must have known, not the town alone, but the district, intimately. As the high road to Dunbar, at this time, lay to the south of Haddington, it is quite likely that, like her son James VI., when on his way to be crowned at London, she may have passed it without entering it on some occasions.

Cromwell, however, on Sunday, September 1, 1650, arrived at the old burgh with his army, which he drew up in the open to the South. After staying only a few hours, he withdrew again to Dunbar. Two days later his cavalry appeared at the gates in pursuit of the Scots fleeing from their defeat there. After Cromwell's return to England, his general, Monk, came to Haddington with 3000



PARISH CHURCH OF HADDINGTON IN 1850. (From Billings' Baronial Antiquities.)



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## DUNBAR

castle of Dunbar. In 1567, as has been said, it was pulled down by the order of her son.

As to the town of Dunbar, Carlyle's short description is perfect.



HIGH STREET, DUNBAR.

"The small town of Dunbar stands high and windy, looking down over its herring bonts, over its grim old castle, now much honeycombed, on one of those projecting rock promontories, with which that shore of the Firth of Forth is niched and

## THE TOWN

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vandyked as far as the eye can reach. A beautiful sea; good land too, now that the plougher understands his trade; a grim niched barrier of whinstone sheltering it from the chafings and tumblings of the



TOWN HALL, DUNBAR.

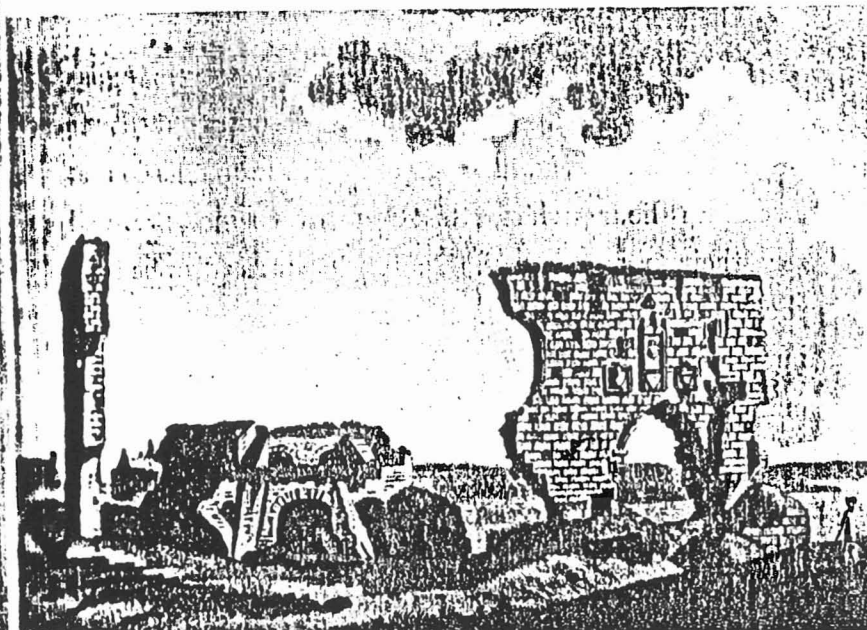
big blue German Ocean. Seaward, St. Abb's Head of whinstone bounds your horizon to the east, not very far off; west, close by is the deep bay and little village of Belhaven; the gloomy Bass and

renounced once more, and Cospatrik took the field against Edward III., who was advancing with a great army into Scotland in autumn.

In 1338 there occurred the great defence of the castle by Black Agnes, who successfully defended it when all the other strongholds in the south of Scotland were subdued. In vain the English besieged it closely under the command of Montague, Earl of Salisbury, one of their greatest leaders. To quote Sir Walter Scott: "He met with a more than equal adversary in Black Agnes, who, surmounting the timidity of her sex, shewed herself on the walls with the indifference of a veteran, and when the battering engines flung massive stones and fragments of rock on her battlements, she caused her maidens, as if in scorn, to wipe away the dust with their handkerchiefs. When the Earl of Salisbury caused bring up to the walls a huge military engine called the Sow, intended, like the Roman *testudo*, to protect those employed to undermine the walls, Black Agnes, perceiving him on horseback directing the operation, called out to him in a scolding rhyme—

"Beware, Montagow,  
For farrow shall thy sow."

An enormous rock was then discharged on the engine by her commands, which crushed it to pieces, while the Countess and her attendants ridiculed the unfortunate pioneers, as they escaped in con-



DUNBAR CASTLE IN 1797. (From Grose.)

fusion, and termed them the litter of pigs belonging to the English Sow."

Ritson admitted the Countess Agnes into his list of Scottish poets upon the strength of that single couplet.

## SAMUEL MULLINER, Jr.

" Haddington is a most delightful old county town in Scotland - everything a 'county' town should have - a river, old bridge, fine old church, broad main street, flanked with high old houses, suburbs with houses set in large old orchard gardens, a crowded weekly market, civic, court and clerical meetings, old time traditions and customs, with the finest land in the kingdom lying around it. What would the heart of man wish for more? "

The high road to Dunbar lay to the south of Haddington. This is where our Samuel is said to have spent his boyhood - at Dunbar, but was born at Haddington.

(The information about Haddington is authored by Charles E. Green, GS#941.45 E6ge, East Lothian)

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Note: Mentioned in this same article is an interesting name - that of Sir John Nisbet of Dirleton, who was a great institutional legal writer. We remember that Samuel's first wife 's maiden name was Katharine Nisbet!

have now disappeared, although the outline of the roof of the church can be seen on the west side of the upper portion of the structure.

This monastery was founded in 1218, but was



PRESENT PARISH CHURCH, DUNBAR.

suppressed before the Reformation, the brethren having been transferred to Peebles in 1529.

On this side of the town also stands the curious tower of Knock-in-gair. Although it is said to have been built as a signal station in comparatively modern times, its appearance and solidity bespeak a much greater antiquity.

Dunbar Church is a fine modern building, con-

taining a magnificent monument to George Home, Earl of Dunbar.

This monument, originally erected in an earlier church in the beginning of the 17th century, is a splendid example of Renaissance work, although it is evidently the work of foreign artists.



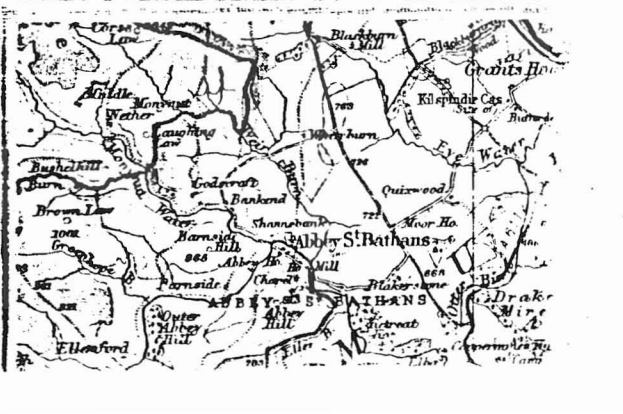
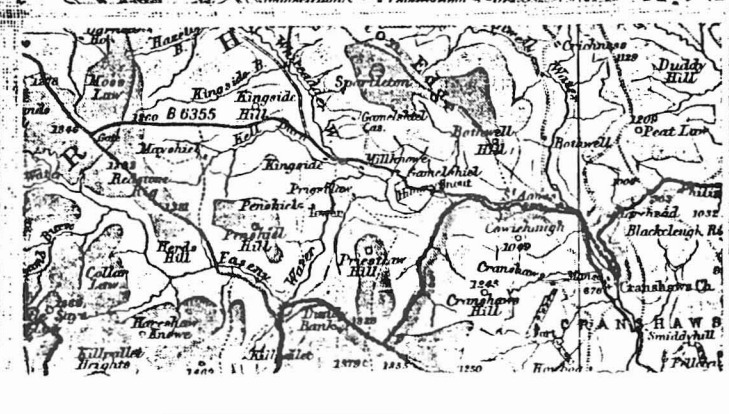
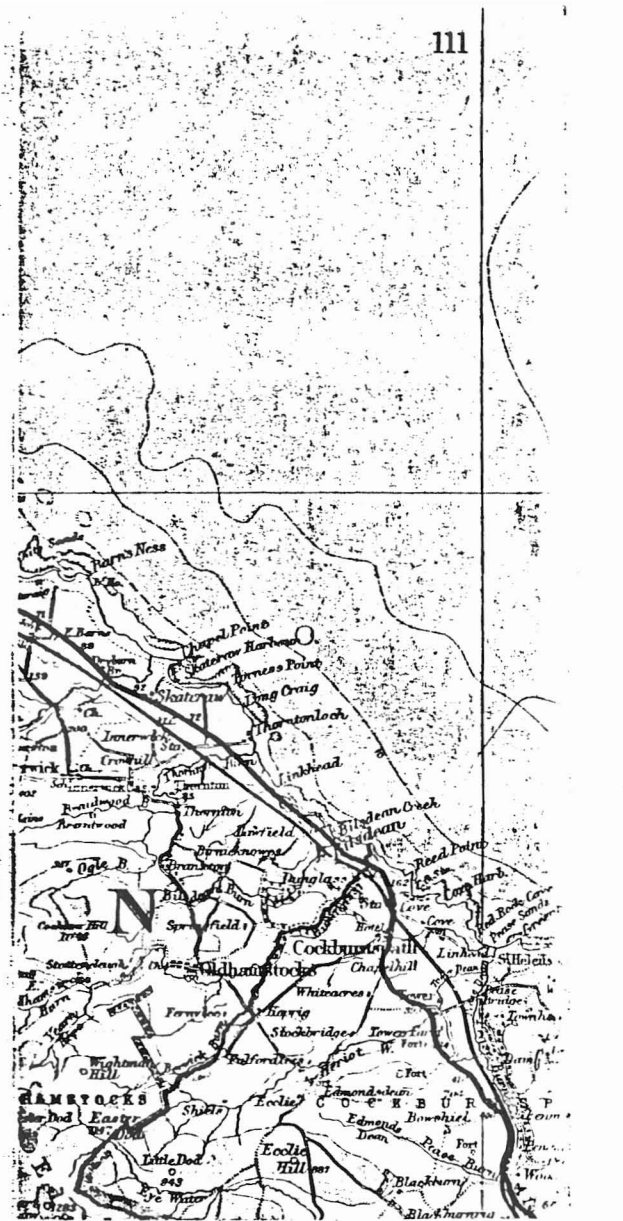
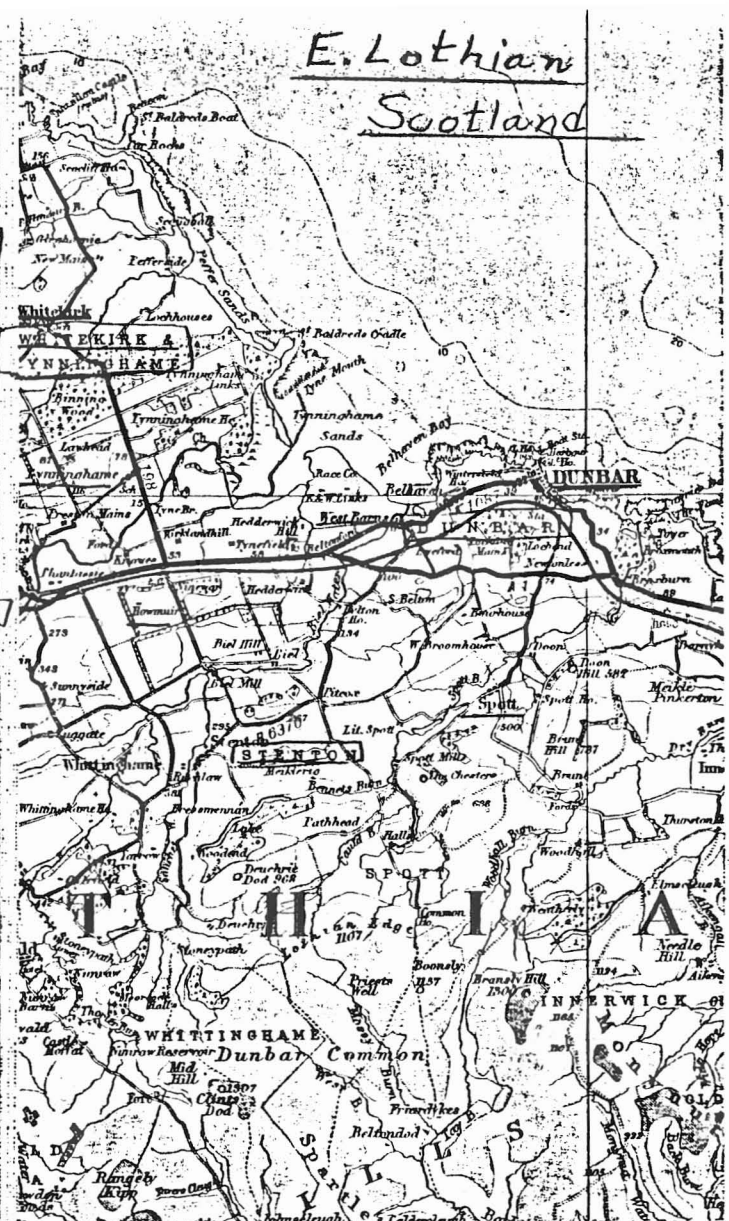
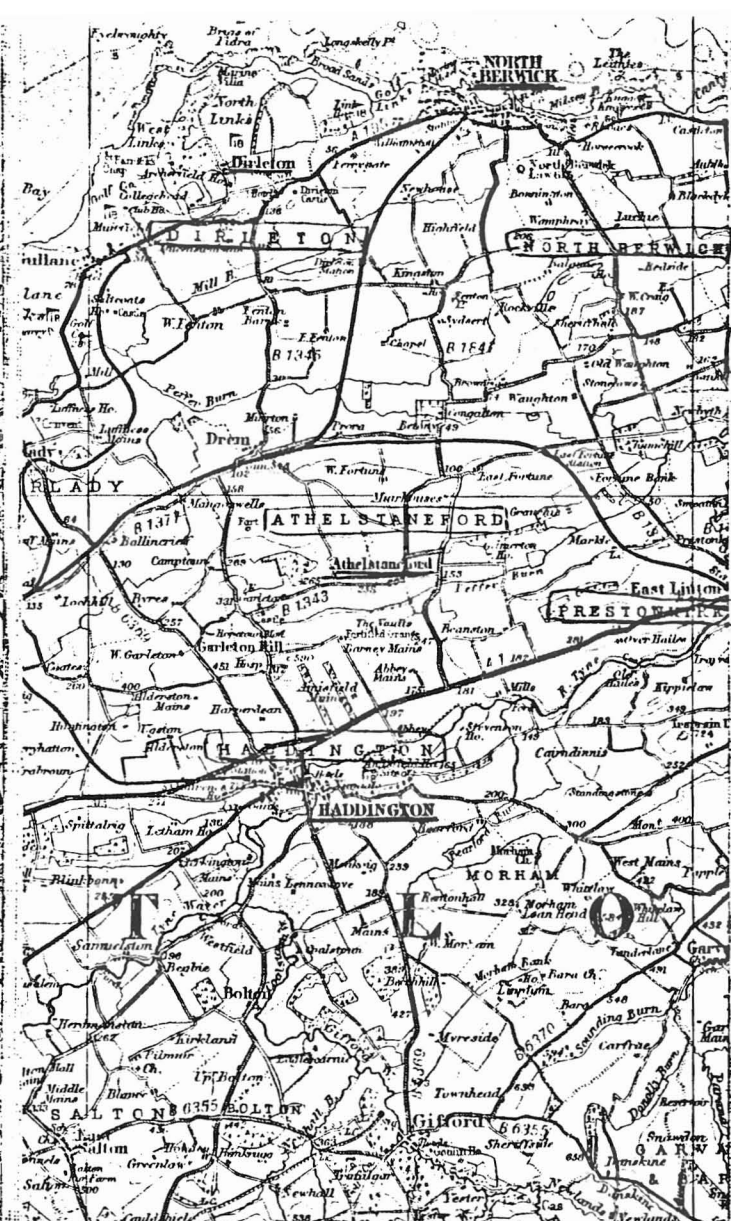
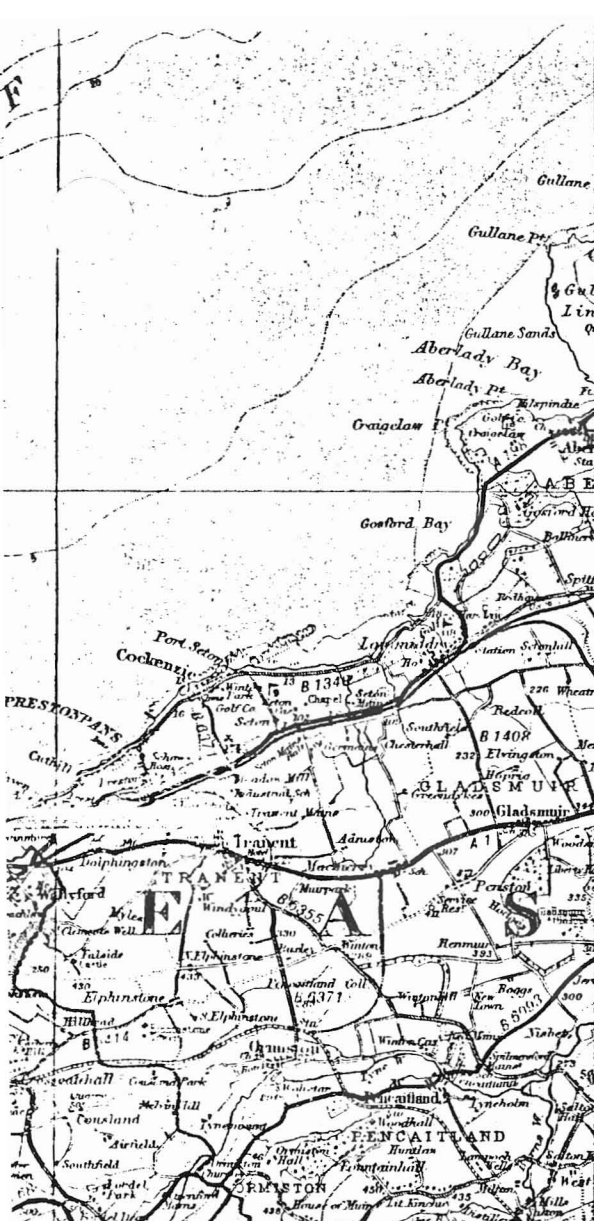
FORMER PARISH CHURCH, DUNBAR.

Originally a church must have stood on the seashore.

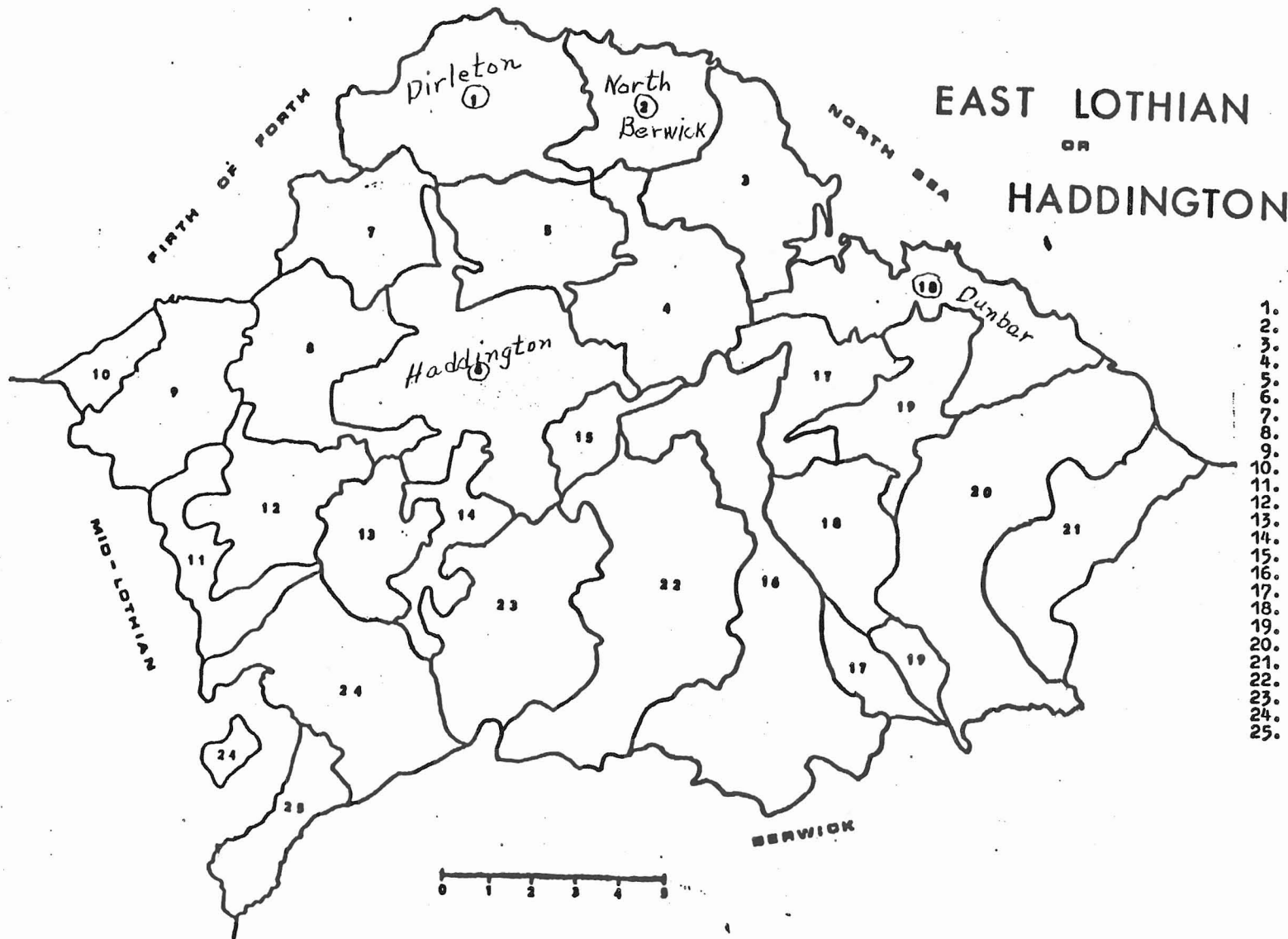
"St. Abb's upon the Nab,  
St. Helen's upon the Lea,  
St. Baes upon Dunbar Sands  
Stands nearest to the sea."

So runs the old rhyme, but where St. Baes stood is now unknown. It may possibly have been near Bellhaven, where many cists have from time to time been laid bare.





Scotland



## PARISHES

1. (705) DIRLETON - 1664
2. (713) NORTH BERWICK - 1604
3. (723) WHITEKIRK & TYNNINGHAME - 1695
4. (717) PRESTONKIRK - 1658
5. (703) ATHELSTANEFORD - 1664
6. (709) HADDINGTON - 1619
7. (702) ABERLADY - 1632
8. (708) GLADSMUIR - 1688
9. (722) TRANENT - 1611
10. (718) PRESTONPANS - 1596
11. (715) ORMISTON - 1637
12. (716) PENCAITLAND - 1598
13. (719) SALTON - 1635
14. (704) BOLTON - 1685
15. (712) MORHAM - 1712
16. (724) WHITTINGHAME - 1627
17. (721) STENTON - 1668
18. (706) DUNBAR - 1651
19. (720) SPOTT - 1683
20. (711) INNERWICK - 1614
21. (714) OLDHAMSTOCKS - 1664
22. (707) GARVALD & BARA - 1694
23. (725) YESTER OR GIFFORD - 1654
24. (710) HUMBIE - 1643
25. FALA & SOUTRA (SEE MID-LOTHIAN)



## Introduction and Acknowledgements

Caithness is different. And in this book I try to show how. There already exist a few books on the county; one or two of them are excellent. This one is not intended to substitute or to be definitive. It is too personal for that. It is meant to explain and describe what Caithness is and how I think it comes to be that way. It is a collection of writings rather than a planned start-to-finish book although the thread of time runs through it and draws the parts together to make, I hope, a coherent whole.

Caithness is the English name given to the most north-easterly corner of Scotland; the Gaels call it Gallaibh. Its boundaries are the sea on two sides and on the third a curve of mountain and moor which also forms the watershed between it and the neighbouring county of Sutherland. Why the boundary should be where it is—after all one watershed is as good as another—is not known. But a boundary it is, and more than a mere line on a map. The accent changes abruptly on crossing it and one should not laugh too loudly at the exile who claims a different smell in the air.

The western part of the county resembles the Highlands with its hills and glens and deer and burns, but the scenery changes quickly after a few miles into what typifies this corner of Scotland—its flatness. It is a bare flatness which makes it seem even flatter. Trees are rare. Caithnessians even seem to profess a certain dislike for trees—they interrupt the view and are liable to fall during a gale. It is odd to think that the hills were once thickly forested.

The visitor will also be struck by the clarity of the air, especially on calm frosty days in winter when the houses are reflected perfectly on the sea, or on fine summer evenings. He will also feel the movement of the air. Caithness is a windy place; the average daily wind speed for the northern coast is twice that for London. In some winter months, gale force winds blow for three weeks in every four. The mark of this presence is everywhere.

It is a land of farms and fishing and country pursuits and the people are friendly and welcoming. To see them and meet them, the visitor should aim to attend an agricultural show or a gala, to spend a day at a sheep sale or at the quayside as the fishing boats come in to land their catch. The pub is a

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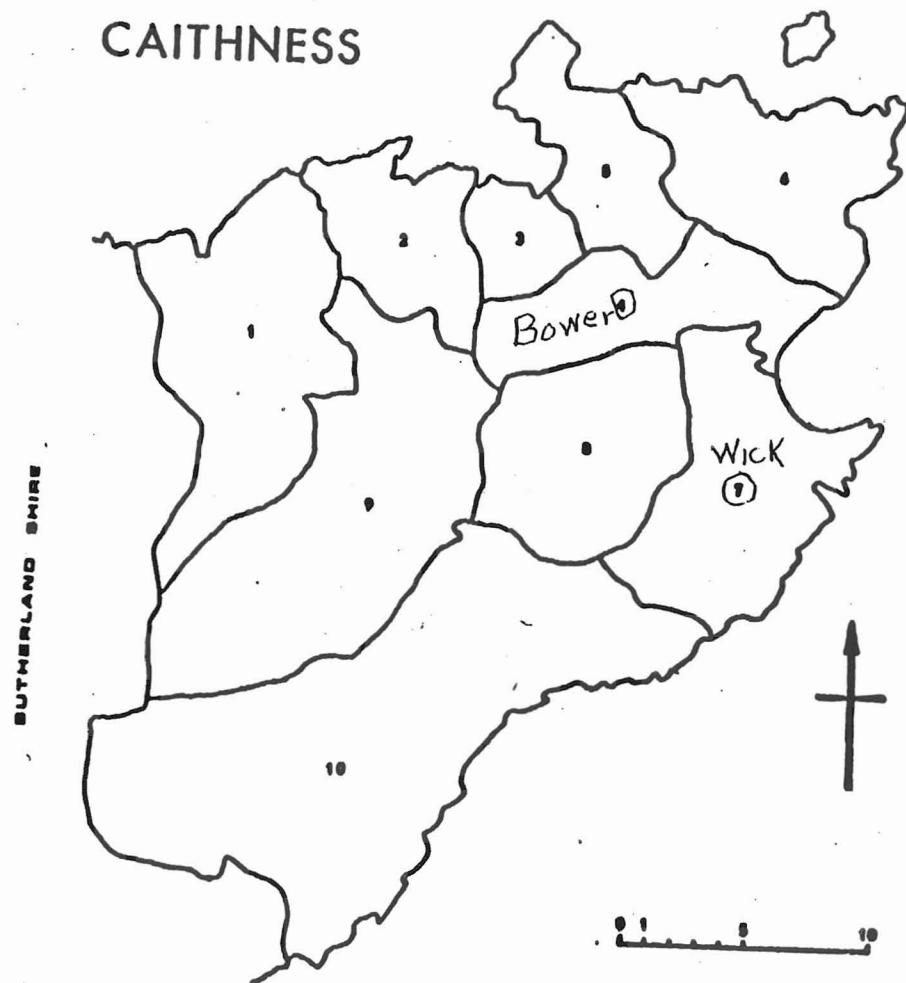
CS# 941.13 H2m (British Section) CAITHNESS, by James Miller  
pages 7, 46, 47, 48, 49, 64, 65, 76, 77, 78, 79, 80, 81, 82, 83, 84 and 85.

Caithness is the County in Scotland where Janet Sutherland, the mother of Samuel Mulliner, is born. Also born in Caithness were the other ancestors of Janet Sutherland, including the Craigs, Bruce's, Dunbar's, Wright's and Gunn's. This book by James Miller was so interesting concerning the information on Caithness, I have included several pages for your perusal and to acquaint you with the life and times of where our ancestors lived.

Inez H. Allred

Scotland

## CAITHNESS



## PARISHES

- |     |        |                 |
|-----|--------|-----------------|
| 1.  | ( 40 ) | REAY - 1732     |
| 2.  | ( 41 ) | THURSO - 1647   |
| 3.  | ( 39 ) | OLRIG - 1699    |
| 4.  | ( 34 ) | BOWER - 1770    |
| 5.  | ( 36 ) | DUNNET - 1751   |
| 6.  | ( 35 ) | CANISBAY - 1707 |
| 7.  | ( 43 ) | WICK - 1703     |
| 8.  | ( 42 ) | WATTEN - 1714   |
| 9.  | ( 37 ) | HALKIRK - 1772  |
| 10. | ( 38 ) | LATHERON - 1740 |



## Life in the 17th and 18th Century

In the 17th century, the county of Caithness did not appeal to outsiders. Samuel Rutherford, a minister, wrote to his brother that 'for myself, I am here a prisoner confined in Aberdeen, threatened to be removed to Caithness'. Perhaps he had read the reports of Richard Franck, one of Cromwell's soldiers, published in 1658, which said, 'So from thence we travel into Caithness and the country of Strathnavar; where a rude sort of inhabitants dwell (almost as barbarous as Canibals) who when they kill a beast, boil him in his hide, make a caldron of his skin, browis of his bowels, drink of his blood, and bread and meat of his carcase . . .'.

The souls of the northern peasants were considered to be in great need and the General Assembly of the recently-born Church of Scotland was keen to appoint its clergy to the distant windy parishes around the Pentland Firth. They referred to this process as planting. On Friday the 12th of April 1700, the Reverend John Brand and six colleagues of the cloth with one Ruling Elder sailed from Leith for Orkney 'with power not only to visit and order the Churches there but likewise to concur and assist the Presbyteries of Orkney and Caithness, as there should be occasion'. After their sojourn in the islands, the seven ministers landed at John O'Groats, where Brand was delighted by the variety and colour of the shells on the beach. The locals used them as beads, he recorded.

Who were the locals and what was life really like? Much attention has been paid in these pages to the exploits of the ruling classes leaving an impression that every sunrise saw another stage in an endless duel, with hardly a word on the larger more enduring struggle of men with soil and sea. The bursting throat of the lark above the corn has been deafened by the crash of sword-steel.

The names were familiar. In a register of testaments lodged in the years 1661 to 1664, there are eight Baynes, 12 Bruces, 16 Sutherlands, four Scherars and 13 Cormacks. There is a Banks, a Beg, a Budge, several Mansons and Mowats and a few Caldells and Guns. They were nearly all farmers of some degree or other. Even as late as 1811, of an estimated 5,000 households in the county, nearly three quarters earned their living from the soil.

The crops were oats and bere, grown in tiny strips of open land, dug with back-breaking effort from the moss and clay and the boulders. It took three

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Note: We call your attention to the Surnames of the ancestors of Samuel's Mother, Janet Sutherland.

men and four garrons to plough a field using the old thrapple plough. One guided the shafts as the iron coulter cleaved the sod, one man walked backwards between the horses resting his arms on their necks to keep himself from stumbling and the third put his full weight on the plough shaft to keep its point biting into the earth. It took four days to finish an acre.

Oats came in three varieties, the white, the grey and the black. The black stood best against the roaring westerlies and, with bere, was most commonly planted. For every seed sown, five were harvested. This was better than the other farmers in Scotland could achieve and Caithness was a net exporter of grain. In 1693, 16,000 bolls, nearly 850 tons, were shipped south and it appears that this had been customary for centuries. During the reign of David II, from 1329 to 1371, the weights and measures of Caithness became the standard for the whole nation, and Thurso saw sails bearing corn, tallow and wool come and go between its river-mouth and Scandinavia. A considerable part of the Western Highlands also ate Caithness oatmeal.

Brand thought Caithness 'pleasant and very fertile, abounding with grass and corn'. The infield undoubtedly was, the black earth renewed with a rich mixture of rotten seaweed and dung, but beyond grew the heather and the coarse rushes, waiting their chance to re-invade their lost ground. After a few crops, the fields were abandoned to the weeds for a year before the plough once more bit through the turf.

Sometimes the crop did fail and the black crow of famine flew down the wind. In 1633, a wet stormy autumn prevented the ripening of the grain, none of it was cut green and in the following year hardly a seed remained to be sown. Starvation was widespread and to turn disaster into catastrophe the fishing was poor. The people resorted to dogs and seaweed until the authorities could be prevailed upon to provide the life-saving meal. In 1782 and 1784, there was a crop failure especially in the district of Braemore, in the lee of Morven where according to the Reverend Robert Gun the inhabitants 'suffered very much'.

But such occasions were relatively few and far between; usually the green shoots pushed upward and fell abundantly before the sickle. Oat and bere and meal were the staple diet, although not all the grain was pounded into flour. A considerable number of stills existed in the county and the consuming of their amber produce distressed a number of the clergy. Robert Gun attributed the poverty of common classes partly to their fondness for drinking whisky. In his parish, as well as 20 weavers, 15 shoemakers, 16 tailors and a number of other craftsmen, he listed 30 innkeepers and whisky sellers. The Reverend Joseph Taylor feared that too much of the distillate of bere was drunk in the

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The sheep, pot-bellied and embarrassed by their sudden nakedness, are byoost-ed, marked with their owner's mark, and turned out to the fields again. When the clipping is completed, the fleeces are rolled and packed tightly for transport to the wool mills.

The late summer is an anxious time. The oats begins to ripen, a pale gold flush creeps across the deep green. Will the weather hold? Will a gale flatten the crop, shaking off the ears and leaving worthless straw? Will it stay dry? The combine harvester makes it easier than when harvesting was a series of crucial operations, cutting, stooking, drying, loading, unloading, building into screws, but the weather is still the king that determines by decree who does what when.

And if the weather does hold, there is a whirl of frenzied activity to get the corn done. Cutting continues far into the night with headlamps blazing on the tractors and the moon rising over the fences like a ripe round cheese.

In the autumn everything seems to be happening at once. The lamb sales are a big day. With much pushing, swearing and bleating, the lambs are crowded into the lorries which bring them to the mart. Before they are due to enter the ring, they are washed and clipped and have their faces whitened, though some farmers scorn such prettifying and confine their activities to removing the hardened pads of sharn. The auctioneer stands in his box above the sawdust, where the lambs mill in bewildered confusion, and barks the rising prices. Buyers indicate consent with a flicker of the eye or the finger.

The nights are noticeably longer now and the wind chillier. Shreds of leaves from the few trees and hedges fly across the fields. Frost may etch the puddles in the mud and swallows congregate in twittering hordes on the telegraph wires. There is a rush to get the corn finished and safely in before the rain ruins it.

The final harvest is the lifting of the tatties, which is as much an occasion for merriment as for work. The children get holidays from school and relations come from the town to lend a hand. Eventually the last bag is filled and thrown onto the last trailer-load.

The year has now surrendered its fruit and nothing remains ahead but to keep the cattle content in the byre and an eye on the sheep, until the wheel comes round again and the day lengthens.

## The Dialect

Isolated by mountain and sea, Caithness evolved its own forms of cultural expression, the most dominant until recently being the oral transmission of legend and story, told by the older men and women in the light of the peat fire or a guttering goose-neb. The Norsemen and the Celtic peoples before them had the same tradition and there can be no doubt that many of their stories and their means of telling them influenced later seanachaidhean.

Until the mid 19th century Gaelic was the language of the greater part of the parishes of Reay and Latheron and the fertile richness of that tongue spawned stories there as in the rest of the Gaelteachd. These have gone, along with the words in which they were told. Gaelic did not disappear completely until the beginning of the present century. Donald Mackay described the people gathering for a ceilidh in the Shebster area in the 1880s thus . . . 'one after another entered and, on crossing the threshold, gave the hallowed password "Peace be here" which was met with, either from the guidman or the guidwife, "Ye're welcome here". This was spoken in the Gaelic and most of the conversation was carried on in the fine old language of the day.'

Gaelic has left a legacy both in dialect words and in place-names. Altnabreac, Balantsionnach, Druim Carn nam Muc, Acharole, Altnabea, Balnabruich, in translation simple descriptive terms, but couched in their original vocables, evocative sounds rolling off the tongue with flavour of sea-wind and heather-tang in them. Along the coasts and burns of the north-east corner, Norse words carry the same whiff of history with equal ease. Short staccato syllables, Wick, Stain, Ness, Tang, Huna, Clett, with the thump of clinker-riveted pine against wave in them.

To the north and east of the Gaelic speaking area, the everyday language was Norn, a dialect of Norse, until the 15th or the 16th century, when it was superseded by English. Most of the writers of the last few centuries refer to the dialect. In 1793, the minister of Canisbay described the people as speaking 'Scotch, with an intermixture of some Norwegian vocables'.

Every district has a wealth of names covering every feature of significance to the pursuit of farming and fishing. Along a two-mile stretch of red sandstone sea-cliff west of Dwarick Head in the parish of Dunnet, where the Ordnance Survey lists two or three names, the local fishermen distinguished every rock and cleft; e Knockles, e Kist, e Black Holl, e Geo Row Ramps, e Geo Row



Rash, e Steymooth, e Geo e Lairigie.

The dialect, with an admixture of Gaelic and Norse derivatives and with a unique handling of normal English or Lowland Scots vowels, is as evocative and laden with association as the names of the crofts and communities where its speakers live. This verbal stew is further enriched with a few French derivatives and of course words common to the rest of Scotland.

It is not possible in writing to give more than an impression of the sounds of the dialect. A's usually rhyme with the word bat, except in a few instances, such as arm and after, where they match the 'e' sound in get. The 'a' in apple rhymes with bay, and bay itself is pronounced beiy, similar to the 'ei' in German, as is hay, away, beast, head and so on. Double 'o' sounds turn into double 'e' sounds, hence one feet, two feet, three feet. Soil becomes sille, boil bile, and oil ile, as in isle. The 'th' of this and that is dropped and the definite article is a clipped e. 'Wh' becomes 'f', thus fa for who, fat for what, far for where and fan for when. The grammar differs from English but is consistent within itself. The gerund and the present participle are still distinguished, the endings being 'ane' for the former and 'an' for the latter.

It is a dialect which deserves a literature, and it has one of sorts. The old stories of fairies and mermaids, love and betrayal, emigration and death, genealogy and war, left nothing in writing except versions in standard English. People who speak the dialect use standard English when they write and see nothing odd in this. There is one story in dialect – 'E Silkie Man' by the Reverend David Houston. It is a pity there are not others.

Where prose is lacking, poetry abounds, some of it good, much of it plucked straight from the kailyard. The best poetry in dialect is humorous and few seem to have had either the courage or the inclination to treat serious themes in this medium, perhaps because of the conventional wisdom established since Burns that normal English is the only suitable tongue for serious thought. The journalist, Alexander Miller, who died in 1945, did tackle some serious concepts, such as these lines on the death of a loved one,

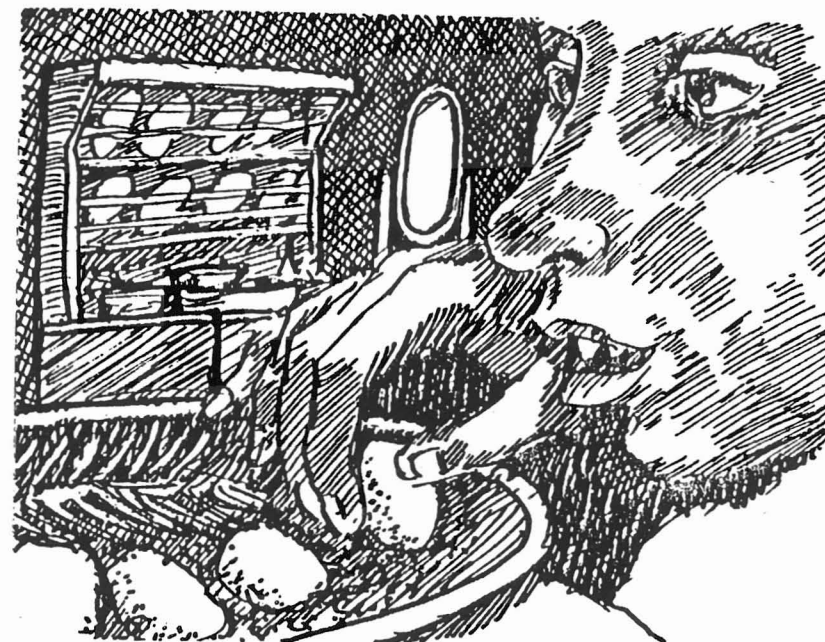
A canna get rid o e thocht at she's deide,  
Hid drums wi each toll o e bell,  
An e tears dreep fast as A boo ma heide,  
But A cown a by masel.

The best poet in dialect in recent years has undoubtedly been Donald Grant, writing under the pen-name of Castlegreen. Take his description of eating tatties and herring with one's fingers,

Yur thoom an yur corrag did most o e wurk  
Till yur nev wis aal in a smyagger,

or his lines on a funeral,

We left e kirkyaird at e back o fower,  
Oxteran them at wis beit til waak,  
E grave-deeger preegan wi's ower an ower  
'Heiste ye back, boys! Oh, heiste ye back'.



The county has produced one novelist who is deservedly recognised as one of the foremost Scottish writers of all time. Neil Gunn was born in Dunbeath in 1891 and died in Inverness in 1973. In his stories of herring fishermen and crofters and adolescence in the rural communities of Caithness at the turn of the century, he captured and laid bare the soul of the place which makes one turn again and again to his books for explanation and rediscovery.

Now Coronation Street and Nashville are strangling the traditions and the dialect is losing ground before the onslaught of BBC English. There is nothing that can be done about this because a language is a thing with a life of its own, with its own rhythms and ebbs and flows which are beyond the power of any generation to change. Gaelic disappeared because the people found English

more convenient, though it was helped on its departure by mistaken notions about its inferiority. There should be no such misguided conclusions reached about the dialect. It is a living link with history and the continuity of life and it would be the greatest shame if it were to go.

## The Weather

One is conscious of the sky in Caithness. The gently undulating landscape lies everywhere at one's feet, or seems to, for from any point of reasonable altitude, one can see for 40 miles in all directions. Horizon and sky join at the edge of a vast amphitheatre and the sky forms a great dome.

Only in a few places is the smooth horizon interrupted. Morven and her sister hills make a row of bumps in the south and to the north the gentle heave of Hoy in Orkney or a precipitous headland may punctuate the circle. Distance is everywhere. Across the sea of moor and field the eye can gaze into blue infinity.

There is no middle distance; everything is either near or far. Far is the clump of storm-bedraggled trees, the white crofts and bungalows, the tiny protuberance of Ben Loyal in Sutherland, the finger of a lighthouse, the trawler outlined on the sea. Near is the lichened dyke, the whins glorious with yellow flowers, the tufts of cotton grass, the rustling corn.

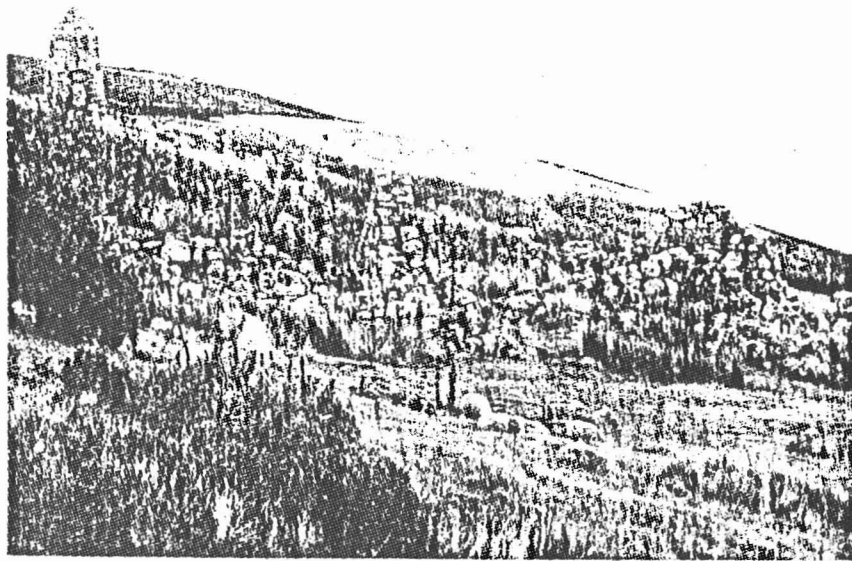
The sky is omnipresent. Washed blue in summer, slate grey in winter, it is a continuous living presence. Clouds beat eastward or hang in grey folds, heavy with cold rain. At night when the frost burns brilliantly in a million points of ice or at noon when the cumulus swells up in searing whiteness, the sky is.

And out of the sky comes the wind. If anything characterises Caithness weather it is the wind, the sky in motion, reminding mortals of its presence. Sometimes it is benign, gentle, warm, sucking dampness from the washing on the green, from the stooks, from the slabs of peat. It carries with it the smells of seaweed and honeysuckle and peatsmoke.

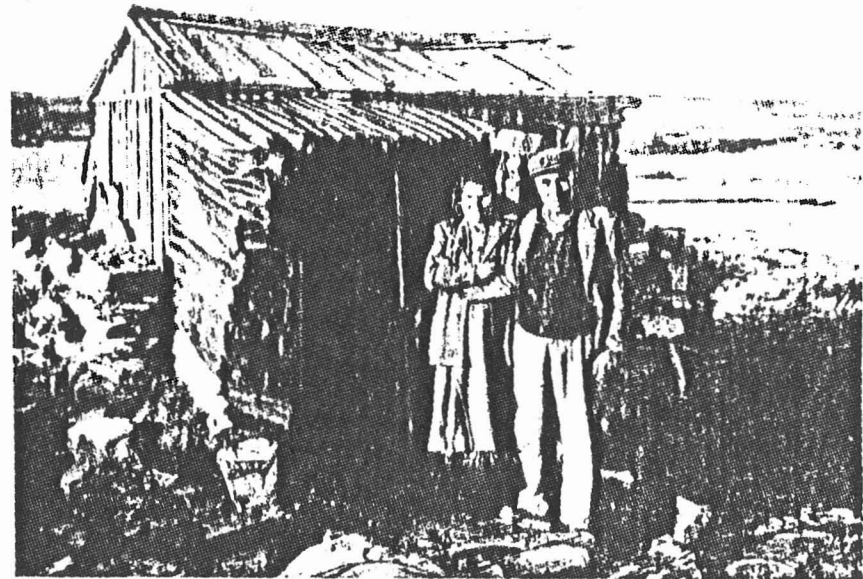
Any wind less than one you can lean against is a breeze to Caithnessians. There are plenty of days when breeze is an inadequate description. Howling with wrath in the telegraph wires, searching into every corner comes the wind. It will lift anything on its marauding way. Cornstacks, henhouses and the thatched roofs of the old crofts had stones, nets and ropes to hold them down. Fishing boats are held with chains in the smaller harbours. Sometimes this is not enough. I remember a neighbour's henhouse being picked up and blown into the end of our house on one fierce night.

With the wind comes the rain. Caithness dialect has a number of words to describe types of rain. Sma rain or roosie rain comes in tiny droplets, hardly more noticeable than mist, but it can soak you as easily as a wave. The heaviest





The deserted village at Badbea  
and below  
Dunbeath



A tinker family at Latheron  
and below  
Wick



Wick